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THE

HISTORY OF RASSELAS,

PRINCE OF ABYSSINIA.

LONDON
PRINTED BY SPOTTISWOODE AND CO.
NEW-STREET SQUARE

RASSELAS,

A TALE.

BY SAMUEL JOHNSON, LL.D.

WITH INTRODUCTORY REMARKS;
EXPLANATORY AND GRAMMATICAL ANNOTATIONS;
SPECIMENS OF INTERROGATIVE LESSONS;
ANSWERS TO QUESTIONS SET AT THE OXFORD MIDDLE-CLASS EXAMINATION,
ETC.; AND
A LIFE OF DR. JOHNSON.

Adapted as a Reading-Book for Schools, and specially designed to prepare Young Persons for the University Middle-Class Examinations.

BY THE REV. JOHN HUNTER, M.A.
Instructor of Candidates for the Military and Civil Service Examinations, &c.; and formerly Vice-Principal of the National Society's Training Institution, Battersea.

BODL.

LONDON:
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1860

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PREFACE

The Editor of this little work designed not merely that candidates for the senior department of the Oxford Middle Class Examinations should be assisted in acquiring a proper knowledge of one of the subjects specified in the Examination Scheme of the year 1860, but also that schools might be supplied with a text-book, adapted generally to prepare the minds of youth for appreciating, interpreting, and describing the productions of English prose literature.

It is believed by many that Johnson's Rasselas, on account of its peculiar rhythm, may, as a reading-book in schools, prove an excellent means of promoting that deliberate and expressive elocution which teachers often find it so difficult to make their pupils acquire. While Rasselas, therefore, is here offered and recommended for that purpose, an endeavour has been made to render this edition subservient to other school purposes; each chapter being preceded by ety-

mological references on which lessons in Derivation may be founded*; notes being added to illustrate the meaning, grammatical construction, and other features of the text; and specimens being given of interrogative lessons, by which an understanding of the subject-matter of Rasselas may be as it were *questioned into* the mind of the pupil.

It will be seen from these specimen lessons that the Editor recommends the occasional practice of writing a *précis*, or digested abstract, of a passage. To this recommendation he would here add the suggestion, that an explanatory variation of Johnson's language might be sometimes attempted, especially with the view of converting the pompous phraseology, characteristic of that writer, into language of greater simplicity. Analysis of sentences, as treated in Morell's or Hunter's book on that subject, should be frequently

* The Latin, Greek, and other etymological references given are not always the exact roots of the English words, but, for convenience, are given in those forms under which the derivatives will be found classed in Hunter's alphabetically arranged "Manual of Derivation." We subjoin a specimen of the manner in which the etymological lesson may be conducted:—What is the meaning of the word *credulity?* (Aptness to believe without proof.) From what Latin word is it derived? (*Credo*, to believe.) Hence, "a summary of articles of belief?" (Creed.) "The honour of being trusted?" (Credit.) "Worthy of credit?" (Creditable.) What is the meaning of *creditor?* (One who gives pecuniary credit.) *Credentials?* (That which warrants belief or confidence.) *Credible?* (Worthy of belief.) *Credulous?* (Easily disposed to believe.) What word signifies "to add credit to?" (Accredit.) Explain the prefix *ac*, &c.

employed. We subjoin three examples, of a précis, an explanatory variation, and an analysis, respectively.

PRÉCIS OF SECTION 31.

I complain, said the prince, because I know not what I want. A definite wish would excite exertion, and thereby remove my impatience of the tedious duration and quick return of day.

EXPLANATORY VARIATION OF SECTION 214.

It appears, then, said Rasselas, that you have not found more happiness in private dwellings than I have in those of royalty. I have, said Nekayah, since we last arranged to divide the work of inquiry between us, employed means of being admitted to free intercourse with many families, which presented the appearance of being prosperous and happy; but I have found that every one of these is infested by some evil passion which destroys their peace.

ANALYSIS OF THE LAST SENTENCE OF SECTION 111.

1. I know not	Assertive principal sentence.
2. What reason but the unsearchable will of the Supreme Being can be given	Objective noun sentence to 1, governed by *know*.
3. Why their knowledge is more	Adjective sentence to 2, describing *reason*.
4. Than ours [is].	Adverbial sentence of relation to 3.

a Why,	Adverbial complement to *d*.
b their,	Possessive complement to *c*.
c knowledge,	Subject to *d*.
d is,	Predicate to *c*.
e more,	Appositive complement to *d*.
f Than,	Connective to 3 and 4.
g ours,	Subject to *h*.
h [is],	Predicate to *g*.
i I,	Subject to *j*.
j know,	Predicate to *i*.
k not,	Adverbial complement to *j*.
l What,	Adjective complement to *m*.
m reason,	Subject to *n*.
n can be given,	Predicate to *m*.
o but the will,	Adjective complement to *m*.
p unsearchable,	Adjective extension to *o*.
q of the Being,	Adjective complement to *o*.
r Supreme,	Adjective complement to *q*.

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A BRIEF SKETCH

OF THE

LIFE OF SAMUEL JOHNSON.

SAMUEL JOHNSON was born at Lichfield, Staffordshire, on the 18th of September, 1709, in the eighth year of the reign of Queen Anne. His father, Michael Johnson, a bookseller of that town, was a zealous churchman and royalist, and throughout life a Jacobite at heart, although in 1718, when he was made one of the magistrates of Lichfield, he took the necessary oaths to the House of Brunswick. Michael Johnson had but two children, both sons, of whom Nathaniel, the younger, died in his 25th year; Samuel, the elder son, attained the age of 75.

Even in childhood the subject of our memoir manifested most of the intellectual and moral, as well as physical, peculiarities by which in after life he was distinguished;— great quickness of apprehension and power of memory, a benevolent though gloomy and impetuous disposition, a dilatory habit of indolence, great muscular strength, and a most awkward deportment.

It was his misfortune to inherit from his ancestors a scrofulous taint, by which his countenance was disfigured, and his sight and hearing were impaired. For this malady he had, when three years old, been taken by his mother to London, that the virtue of the regal touch might be tried; but the hand of good Queen Anne was applied in vain.

He would probably have escaped much infelicity in his future life, had not his natural disposition been very restless and wandering. This disposition was strongly manifested at school, where he was by no means remarkable for regular application; but nevertheless, through desultory efforts and a retentive memory, he learned rapidly, and at the age of sixteen had acquired a very familiar acquaintance with Latin. From that age till about the beginning of his nineteenth year he pursued his studies at home, and obtained a great amount of miscellaneous knowledge by ransacking his father's literary store.

While Johnson was thus educating himself without guidance or plan, his father was fast sinking into poverty; but some means were devised of sending the young man to the University of Oxford, where he was entered a Commoner of Pembroke College on the 31st of October, 1728. Having with difficulty managed to complete a residence of three years at the University, he returned to Lichfield in the autumn of 1731, about the close of which year his father died, and, amidst the gloom of bereavement and poverty, he was now pressed by the necessity of considering how he was to earn his livelihood. He inherited from his father's worldly means no more than twenty pounds, and from his father's constitution a morbid spirit of melancholy very unfavourable to exertion; and unfortunately the first resource which presented itself, viz. the situation of usher of a grammar school at Market Bosworth, Leicestershire, proved so

irksome to his feelings, that he very soon relinquished it in disgust. The representations, however, which he had made of his discomfort to an old school-fellow, Mr. Hector, a surgeon at Birmingham, induced that gentleman to invite him to become his guest for a short time at the house of Mr. Warren a bookseller, with whom Mr. Hector lodged and boarded. Johnson accepted the invitation, and while at Birmingham probably obtained some literary employment from Mr. Warren. At all events, it was during this visit that the first of his works was prepared and printed, which was an abridged English translation of Le Grand's French version of a Voyage to Abyssinia by Jerome Lobo, a Portuguese Jesuit.* It was printed at Birmingham in 1735, without Johnson's name, and was published in London. The translation, probably through Johnson's faithful adherence to the original, contains hardly any trace of his characteristic style; but the Preface and Dedication are decidedly Johnsonian.

At Birmingham Johnson found a fervent admirer of his genius, in the person of a widow lady, Mrs. Porter, whom he shortly afterwards married. She possessed a little money, by means of which he endeavoured in 1735 to establish a private academy near Lichfield; but the scheme failed, and poverty began to renew its pressure. He was, by the natural constitution of his mind, unfitted for the business of a schoolmaster, and he resolved to try if he could obtain in London some occupation better suited to his taste and talents. He had planned and nearly completed a tragedy called "Irene," and in hope that he

* Long before the time of Bruce, as is evident from Lobo's narrative, the Abyssinian source of the Nile, and the cause of the annual overflowings of that river, had been discovered by Portuguese missionaries.

might find a profitable stage for its representation, he in 1737 repaired eagerly to the metropolis, accompanied by the afterwards renowned David Garrick, who had been one of his pupils, and who intended to prosecute the study of the law, but soon became illustrious in another profession. Johnson did not succeed as a writer for the stage, but continued long to drudge for booksellers in poorly remunerated task-work of a miscellaneous kind. He contributed largely to the Gentleman's Magazine for many years.

It was at the shop of Mr. Cave, the proprietor of that Magazine, that he first formed companionship with such characters as Samuel Boyse, George Psalmanazar, and Richard Savage,—all poor like himself, earning a scanty subsistence by contributing to periodicals, but unworthy, on account of their immoralities, to be the associates of such a man as Johnson. It was the literary genius of these men that attracted him, and amused him amidst his struggles with affliction.

In 1738 he produced his admirable poem called "London," an imitation of the Third Satire of Juvenal, which certainly proved one of his stepping-stones to fame, although for several years he was a mournful instance of what is expressed in one of the lines in that poem,—"Slow rises worth by poverty depressed." In 1744 he published the "Life of Richard Savage," an admirable piece of biography, and in 1749 came forth his "Vanity of Human Wishes," an excellent poem in imitation of another of Juvenal's Satires, —the Tenth.

But the favourable impression made on the public mind by these productions was greatly augmented on the appearance of "The Rambler," a periodical paper which he

published twice a week. It was commenced in 1750, and continued for two years. The death of his beloved wife in 1752, an event which long affected him with painful regret, is said to have been the chief cause of his discontinuing the "Rambler." Of the merits of this publication different opinions were entertained. It was not, indeed, calculated to entertain the general reader so agreeably as the "Spectators" and "Tatlers" of Addison and Steele had been, for it is too didactic and declamatory, and treats every subject with the same measured and majestic pomp. But it abounds in vigorous and useful thought, and by the peculiar energy of its diction it exerted a very powerful influence on English prose literature. The new style did not escape censure; it called forth severe denunciations; it was exposed to ridicule in caricatures; but it obtained many imitators, and the better features of it have more or less prompted the prevailing spirit of prose composition up to the present time. "Johnson's style," says Shaw in his Outlines of English Literature, "during the whole of his career was exceedingly peculiar and characteristic, both in its beauties and defects. It is in the highest degree pompous, sonorous, and to use a happy expression of Coleridge, *hyper-latinistic;* running into perpetual antithesis, and balancing period against period with an almost rhythmical regularity, which at once fills and fatigues the ear. The great deficiency of the style is want—not of ease, as has been unjustly supposed, but of that familiar flexibility which is best adapted to the general course of disquisition."

Johnson, as is well known, has immortalised his name as a lexicographer, and it seems probable that his English Dictionary, begun in 1747, and completed in 1755, contributed in a great measure, by the inventive labour of

definition which it imposed on him, to impress upon his style that feature which Coleridge calls the *hyper-latinistic*. After the publication of his Dictionary, he engaged in the preparation of an edition of Shakspeare, which however, on its appearance in 1765, greatly disappointed the public expectation. He had scarcely any acquaintance with the writings of Shakspeare's dramatic precursors and contemporaries, and therefore was ill qualified for elucidating the poet's meaning. While his commentary on Shakspeare was in progress, he was afflicted by the tidings of his mother's death, an event to which is owing the production of his celebrated story of Rasselas, in 1759, for he wrote that story in the evenings of one week to raise funds for the payment of his mother's funeral expenses,—a proof at once of the control of filial piety over constitutional indolence, of the affluence of his stores of wisdom, and of the facility and readiness with which he could express his thoughts in forcible and elegant language. He received for the copyright a hundred pounds.

The last of his works which we shall mention is his "Lives of the Poets," composed originally at the request of a bookseller, to serve as prefatory memoirs for a poetical compilation. This, which was published in 1781, is regarded by many as his best performance. It is disfigured, however, by a considerable amount of political prejudice, and by an unjust depreciation of romantic poetry. Indeed, his mind was incapable of duly estimating the merits of the picturesque or impassioned compositions of fancy.

In the 53rd year of his age Johnson had been relieved from pecuniary solicitude by a pension of 300*l.* a year, granted to him by the king in consideration of his literary merit, and the service he had rendered to the cause of virtue.

He now wrote little, but he talked much; and his powers of conversation were of the highest order. "Every sentence which dropped from his lips," says Macaulay, "was as correct in structure as the most nicely balanced period of the 'Rambler;' but in his talk there were no pompous triads, and little more than a fair proportion of words in *-osity* and *ation*; all was simplicity, ease, and vigour." His conversational ability was most strikingly displayed at the weekly meetings of a Literary Club, which was formed in the year 1764, and of which he was the leading member. Of the other members the most distinguished were Edmund Burke, Sir Joshua Reynolds, Oliver Goldsmith, David Garrick, and Edward Gibbon the historian.

In 1763 Johnson was introduced to his biographer James Boswell, and from this period we have a very minute account of all his sayings, doings, and experiences. We must not, however, in this memoir, be tempted, by the copiousness of the information within our reach, to give a fuller sketch of the remainder of Johnson's history than is expedient in a book for schools. We must refer the reader to Boswell's interesting record, and proceed to the conclusion of our rapid sketch.

It may be safely affirmed that few of his generation led a more virtuous life than this truly great and good man. His benevolence, his love of truth, and his integrity were exemplary. His faith, too, in the merits of the gospel salvation was deep-rooted and abiding. Yet his melancholy mind often brooded dismally on that decree,—"Dust thou art, and unto dust thou shalt return." His dread that he might at some time become insane, and his assurance that he must one day be laid lifeless in the grave, were the feelings which most embittered his earthly existence. But

his last end was peace. Paralysis, asthma, and dropsy were the agents by which his mortal life was brought to its termination; but in spiritual health, vigour, and tranquillity, his soul passed from an evil to a blissful world. He died on the 13th of December, 1784, and was buried on the 20th in Westminster Abbey.

REMARKS ON RASSELAS.

In the Gentleman's Magazine for April, 1759, was advertised the original publication of a tale, in two volumes, entitled "Rasselas, Prince of Abyssinia." To this announcement were subjoined a brief description of the work, a long quotation from it, and a concluding eulogy in these terms: "It abounds with the most elegant and striking pictures of life and nature, the most acute disquisitions, and the happiest illustrations of the most important truths." What prompted the author to make Abyssinia the scene of this tale, was probably the interest with which he had perused, when a student at Oxford, Father Lobo's narrative of a voyage to Abyssinia, a translation of which into English was subsequently chosen by Johnson as his first literary offering to the public.

The history of Rasselas has been said to belong to the class of serious novels; but we can scarcely with any accuracy call it a novel at all. It contains very little incident, it is vague and undiversified in the delineation of character, and it possesses no claim whatever to be regarded as a picture of Oriental manners, or of society in any sense. It is mainly a succession of moral dialogues on the various vicissitudes of human life, full of wisdom, acuteness, and originality of thought. Its tone of feeling is certainly

somewhat melancholy and desponding; but if it darkens too deeply the scene of things temporal, it at least causes thereby to shine more brightly the hope which emanates from things eternal. "I will not maintain," says Boswell, "that the morbid melancholy in Johnson's constitution may not perhaps have made life appear to him more insipid and unhappy than it generally is; yet whatever additional shade his own particular sensations may have thrown on his representation of life, attentive observation and close inquiry have convinced me that there is too much truth in the gloomy picture." It should be remembered that Rasselas was written under the pressure of family affliction, having been composed by its author in the evenings of a single week, for the immediate purpose of obtaining funds to defray the expense of his mother's funeral, and to pay some little debts which she had left.

As regards the literary peculiarities of this philosophic tale, Sir Walter Scott says: "The style is in Johnson's best manner, enriched and rendered sonorous by the triads and quaternions which he so much loved, and balanced with an art which perhaps he derived from the learned Sir Thomas Brown." The following are examples of the triad or triplet:—

"In the morning he rose with new hope, in the evening applauded his own diligence, and in the night slept sound after his fatigue."—CHAP. V.

"He frequented the voluptuous and the frugal, the idle and the busy, the merchants and the men of learning."—CHAP. XVI.

"She found their thoughts narrow, their wishes low, and their merriment often artificial."—CHAP. XXV.

"He was sublime without haughtiness, courteous without formality, and communicative without ostentation."—CHAP. XL.

Of the quaternion, the following is an instance :—

"The plants of the garden, the animals of the wood, the minerals of the earth, and meteors of the sky, must all concur to store his mind with inexhaustible variety."—CHAP. X.

It is chiefly the concatenation of preposition phrases, as in the last two examples, which is regarded as the Johnsonian triad or quaternion, and "Rasselas" contains much fewer triads than quaternions of this kind, but is not characterised by either so copiously as the "Rambler" is.

The following observations are from Lord Macaulay's biography of Johnson :—"The success of Rasselas was great, though such ladies as Miss Lydia Languish* must have been grievously disappointed when they found that the new volume from the circulating library was little more than a dissertation on the author's favourite theme, the Vanity of Human Wishes; that the Prince of Abyssinia was without a mistress, and the Princess without a lover; and that the story set the hero and the heroine down exactly where it had taken them up. The style was the subject of much eager controversy. The Monthly Review and the Critical Review took different sides. Many readers pronounced the writer a pompous pedant, who would never use a word of two syllables where it was possible to use a word of six, and

* In Sheridan's comedy of "The Rivals."

who could not make a waiting-woman relate her adventures without balancing every noun with another noun, and every epithet with another epithet. Another party, not less zealous, cited with delight numerous passages in which weighty meaning was expressed with accuracy and illustrated with splendour. And both the censure and the praise were merited.

"About the plan of Rasselas, little was said by the critics; and yet the plan might seem to invite severe criticism. Johnson has frequently blamed Shakspeare for neglecting the proprieties of time and place, and for ascribing to one age or nation the manners and opinions of another. Yet Shakspeare has not sinned in this way more grievously than Johnson. Rasselas and Imlac, Nekayah and Pekuah, are evidently meant to be Abyssinians of the eighteenth century: for the Europe which Imlac describes is the Europe of the eighteenth century; and the inmates of the Happy Valley talk familiarly of that law of gravitation which Newton discovered, and which was not fully received even at Cambridge till the eighteenth century. What a real company of Abyssinians would have been may be learned from Bruce's Travels. But Johnson, not content with turning filthy savages, ignorant of their letters, and gorged with raw steaks cut from living cows, into philosophers as eloquent and enlightened as himself, or his friend Burke, and into ladies as highly accomplished as Mrs. Lennox or Mrs. Sheridan,* transferred the whole domestic system of England to Egypt."

* Mrs. Charlotte Lennox was an authoress of some celebrity, as was also Mrs. Frances Sheridan, wife of Thomas Sheridan the player. Both these ladies were contemporaries of Dr. Johnson, and much esteemed by him.

The justice of these observations must be admitted. Uniformity was the great imperfection of Johnson's style; and neglect of the proprieties of time and place is of too frequent occurrence in Rasselas to allow of the book receiving any commendation as a narrative. But the moral and intellectual purposes contemplated by the sage of Lichfield in this little work of fiction were no doubt connected in his mind with the consideration that they would be more popularly stated and more effectually promoted by the form of narrative, although they might oblige him to make much sacrifice of probability in the narrative itself.

As an excellent illustration of the moral purpose of the story, we subjoin the concluding paragraph of the author's "Vanity of Human Wishes."

"Where, then, shall Hope and Fear their objects find?
Must dull Suspense corrupt the stagnant mind?
Must helpless man, in ignorance sedate,
Roll darkling down the torrent of his fate?
Must no dislike alarm, no wishes rise,
No cries attempt the mercy of the skies? —
Inquirer, cease; petitions yet remain
Which Heaven may hear; nor deem religion vain,
Still raise for good the supplicating voice,
But leave to Heaven the measure and the choice;
Safe in His power, whose eyes discern afar
The secret ambush of a specious prayer.
Implore His aid, in His decisions rest,
Secure, whate'er He gives, He gives the best.
Yet when the sense of sacred presence fires,
And strong devotion to the skies aspires,
Pour forth thy fervours for a healthful mind,
Obedient passions, and a will resigned;

For love, which scarce collective man can fill;
For patience, sovereign o'er transmuted ill;
For faith that panting for a happier seat,
Counts death kind Nature's signal of retreat.
These goods for man the laws of Heaven ordain;
These goods He grants who grants the power to gain;
With these Celestial Wisdom calms the mind,
And makes the happiness she does not find."

THE

HISTORY OF RASSELAS,

PRINCE OF ABYSSINIA.

CHAPTER I.

DESCRIPTION OF A PALACE IN A VALLEY.

Credulity, *credo.* Fancy, Phantoms, *phaino.* Monarchs, *monos, archo.* Passage, Paces, *pas.* Cavern, Cavities, *cavus.* Disputed, *puto.* Superfluities, *fluo.* Pastures, *pastum.* Extracted, *traho.* Excluded, Seclusion, *claudo.* Captivity, *capio.* Novelty, *novus.* Competitors, *peto.* Century, *centum.* Deriding, *rideo.* Solstitial, *sol, sisto.* Equinoctial, *æquus, nox.* Subterranean, *terra.*

YE who listen with credulity to the whispers of fancy, and 1
pursue with eagerness the phantoms of hope, who expect that age will perform the promises of youth, and that the deficiencies of the present day will be supplied by the morrow,—attend to the history of Rasselas, prince of Abyssinia.

Rasselas was the fourth son of the mighty emperor, in 2
whose dominions the Father of Waters begins his course; whose bounty pours down the streams of plenty, and scatters over half the world the harvests of Egypt.

3 According to the custom which has descended from age
to age among the monarchs of the torrid zone, Rasselas
was confined in a private palace, with the other sons and
daughters of Abyssinian royalty, till the order of succession
should call him to the throne.

4 The place which the wisdom or policy of antiquity had
destined for the residence of the Abyssinian princes, was a
spacious valley in the kingdom of Amhara, surrounded on
every side by mountains, of which the summits overhang
the middle part. The only passage by which it could be
entered, was a cavern that passed under a rock, of which
it has long been disputed whether it was the work of
5 nature or of human industry. The outlet of the cavern
was concealed by a thick wood, and the mouth which
opened into the valley was closed with gates of iron, forged
by the artificers of ancient days, so massy that no man
could without the help of engines open or shut them.

6 From the mountains on every side, rivulets descended,
that filled all the valley with verdure and fertility, and
formed a lake in the middle, inhabited by fish of every
species, and frequented by every fowl whom nature has
taught to dip the wing in water. This lake discharged its
superfluities by a stream, which entered a dark cleft of the
mountain on the northern side, and fell with dreadful
noise from precipice to precipice till it was heard no
more.

7 The sides of the mountains were covered with trees;
the banks of the brooks were diversified with flowers;
every blast shook spices from the rocks, and every month
dropped fruits upon the ground. All animals that bite the
grass, or browse the shrub, whether wild or tame, wandered
in this extensive circuit, secured from beasts of prey by
8 the mountains which confined them. On one part were
flocks and herds feeding in the pastures, on another all the

beasts of chase frisking in the lawns; the sprightly kid was bounding on the rocks, the subtle monkey frolicing in the trees, and the solemn elephant reposing in the shade. All the diversities of the world were brought together; the blessings of nature were collected, and its evils extracted and excluded.

The valley, wide and fruitful, supplied its inhabitants 9
with the necessaries of life, and all delights and superfluities were added at the annual visit which the emperor paid his children, when the iron gate was opened to the sound of music, and, during eight days, every one that resided in the valley was required to propose whatever might contribute to make seclusion pleasant, to fill up the vacancies of attention, and lessen the tediousness of time.
Every desire was immediately granted. All the artificers 10
of pleasure were called to gladden the festivity; the musicians exerted the power of harmony, and the dancers showed their activity before the princes, in hope that they should pass their lives in this blissful captivity, to which those only were admitted whose performance was thought
able to add novelty to luxury. Such was the appearance 11
of security and delight which this retirement afforded, that they to whom it was new always desired that it might be perpetual; and as those on whom the iron gate had once closed were never suffered to return, the effect of longer experience could not be known. Thus every year produced new schemes of delight, and new competitors for imprisonment.

The palace stood on an eminence, raised about thirty 12
paces above the surface of the lake. It was divided into many squares or courts, built with greater or less magnificence, according to the rank of those for whom they were designed. The roofs were turned into arches of massy stone, joined by a cement that grew harder by time; and

the building stood from century to century, deriding the solstitial rains and equinoctial hurricanes, without need of reparation.

13 This house, which was so large as to be fully known to none but some ancient officers who successively inherited the secrets of the place, was built as if suspicion herself had dictated the plan. To every room there was an open and secret passage; every square had a communication with the rest, either from the upper stories by private galleries, or by subterranean passages from the lower
14 apartments. Many of the columns had unsuspected cavities, in which a long race of monarchs had deposited their treasures. They then closed up the opening with marble, which was never to be removed but in the utmost exigencies of the kingdom; and recorded their accumulations in a book, which was itself concealed in a tower, not entered but by the emperor, attended by the prince who stood next in succession.

CHAP. II.

THE DISCONTENT OF RASSELAS IN THE HAPPY VALLEY.

Vicissitudes, *vicé*. Fortresses, *fortis*. Sages, *sagus*. Miseries, *miser*. Described, *scribo*. Calamity, *calamus*. Discord, *cor*. Enumerations, *numerus*. Different, Sufferings, *fero*. Solitary, *solus*. Abruptly, *ruptus*. Repulsed, *pello*. Conversation, Diversion, *verto*. Disquiet, *quies*. Corporeal, *corpus*. Intermediate, *medius*. Complacence, *placeo*. Eloquence, *loquor*.

15 HERE the sons and daughters of Abyssinia lived only to know the soft vicissitudes of pleasure and repose, attended by all that were skilful to delight, and gratified with whatever the senses can enjoy. They wandered in gardens of
16 fragrance, and slept in the fortresses of security. Every

art was practised to make them pleased with their own
condition. The sages who instructed them, told them of
nothing but the miseries of public life, and described all
beyond the mountains as regions of calamity, where dis-
cord was always raging, and where man preyed upon man.

To heighten their opinion of their own felicity, they 17
were daily entertained with songs, the subject of which
was *the happy valley*. Their appetites were excited by
frequent enumerations of different enjoyments; and revelry
and merriment was the business of every hour, from the
dawn of morning to the close of even.

These methods were generally successful: few of the 18
princes had ever wished to enlarge their bounds, but passed
their lives in full conviction that they had all within their
reach that art or nature could bestow, and pitied those
whom fate had excluded from this seat of tranquillity, as
the sport of chance and the slaves of misery.

Thus they rose in the morning and lay down at night, 19
pleased with each other and with themselves,—all but
Rasselas, who, in the twenty-sixth year of his age, began
to withdraw himself from their pastimes and assemblies,
and to delight in solitary walks and silent meditation. He
often sat before tables covered with luxury, and forgot to
taste the dainties that were placed before him; he rose
abruptly in the midst of the song, and hastily retired
beyond the sound of music. His attendants observed the 20
change, and endeavoured to renew his love of pleasure;
he neglected their officiousness, repulsed their invitations,
and spent day after day on the banks of rivulets sheltered
with trees, where he sometimes listened to the birds in the
branches, sometimes observed the fish playing in the stream,
and anon cast his eyes upon the pastures and mountains
filled with animals, of which some were biting the herbage,
and some sleeping among the bushes.

21 This singularity of his humour made him much observed.
One of the sages, in whose conversation he had formerly
delighted, followed him secretly, in hope of discovering
the cause of his disquiet. Rasselas, who knew not that
any one was near him, having for some time fixed his eyes
upon the goats that were browsing among the rocks, began
to compare their condition with his own.

22 "What" said he "makes the difference between man
and all the rest of the animal creation? Every beast that
strays beside me has the same corporeal necessities with
myself: he is hungry and crops the grass, he is thirsty and
drinks the stream; his thirst and hunger are appeased, he
is satisfied and sleeps; he arises again and is hungry; he
is again fed and is at rest. I am hungry and thirsty like
him, but when thirst and hunger cease I am not at rest; I
am like him pained with want, but am not like him satisfied
23 with fulness. The intermediate hours are tedious and
gloomy; I long again to be hungry, that I may again
quicken my attention. The birds pick the berries or the
corn, and fly away to the groves, where they sit in seeming
happiness on the branches, and waste their lives in tuning
one unvaried series of sounds. I likewise can call the
lutanist and the singer; but the sounds that pleased me
yesterday weary me to-day, and will grow yet more weari-
24 some to-morrow. I can discover within me no power of
perception which is not glutted with its proper pleasure;
yet I do not feel myself delighted. Man surely has some
latent sense for which this place affords no gratification; or
he has some desires distinct from sense, which must be
satisfied before he can be happy."

After this he lifted up his head, and seeing the moon
25 rising, walked towards the palace. As he passed through
the fields, and saw the animals around him, "Ye" said he
"are happy, and need not envy me that walk thus among

you, burdened with myself; nor do I, ye gentle beings, envy your felicity, for it is not the felicity of man. I have many distresses from which ye are free; I fear pain when I do not feel it; I sometimes shrink at evils recollected, and sometimes start at evils anticipated: surely the equity of Providence has balanced peculiar sufferings with peculiar enjoyments."

With observations like these the prince amused himself 26
as he returned, uttering them with a plaintive voice, yet with a look that discovered him to feel some complacence in his own perspicacity, and to receive some solace of the miseries of life, from consciousness of the delicacy with which he felt, and the eloquence with which he bewailed them. He mingled cheerfully in the diversions of the evening, and all rejoiced to find that his heart was lightened.

CHAP. III.

THE WANTS OF HIM THAT WANTS NOTHING.

Imagining, *imago.* Curing, Procure, *curo.* Opportunity, *porto.* Intrude, *trudo.* Usual, *utor.* Pursuer, *suivre.* Offend, *fendo.* Reverenced, *vereor.* Observed, *servo.* Ceased, Necessary, *cedo.* Convince, *vinco.* Endured, *durus.* Certain, *certus.* Move, Moment, *moveo.* Inform, *forma.* Surprised, *prehendo.* Affliction, *fligo.* Value, *valeo.*

ON the next day, his old instructor, imagining that he had 27
now made himself acquainted with his disease of mind, was in hope of curing it by counsel, and officiously sought an opportunity of conference, which the prince, having long considered him as one whose intellects were exhausted, was not very willing to afford: "Why" said he "does this man thus intrude upon me; shall I be never suffered to forget those lectures which pleased only while they were

28 new, and to become new again must be forgotten?" He then walked into the wood, and composed himself to his usual meditations; when, before his thoughts had taken any settled form, he perceived his pursuer at his side, and was at first prompted by his impatience to go hastily away; but, being unwilling to offend a man whom he had once reverenced and still loved, he invited him to sit down with him on the bank.

29 The old man, thus encouraged, began to lament the change which had been lately observed in the prince, and to inquire why he so often retired from the pleasures of the palace to loneliness and silence. "I fly from pleasure," said the prince, "because pleasure has ceased to please; I am lonely, because I am miserable, and am unwilling to
30 cloud with my presence the happiness of others." "You, sir," said the sage, "are the first who has complained of misery in the *happy valley*. I hope to convince you that your complaints have no real cause. You are here in full possession of all that the emperor of Abyssinia can bestow; here is neither labour to be endured nor danger to be dreaded, yet here is all that labour or danger can procure or purchase. Look round and tell me which of your wants is without supply: if you want nothing, how are you unhappy?"

31 "That I want nothing," said the prince, "or that I know not what I want, is the cause of my complaint; if I had any known want, I should have a certain wish; that wish would excite endeavour, and I should not then repine to see the sun move so slowly towards the western mountain, or lament when the day breaks and sleep will no
32 longer hide me from myself. When I see the kids and the lambs chasing one another, I fancy that I should be happy if I had something to pursue. But possessing all that I can want, I find one day and one hour exactly like another,

except that the latter is still more tedious than the former. Let your experience inform me how the day may now seem as short as in my childhood, while nature was yet fresh, and every moment showed me what I never had observed before. I have already enjoyed too much; give me something to desire."

The old man was surprised at this new species of afflic- 33
tion, and knew not what to reply, yet was unwilling to be silent. "Sir," said he, "if you had seen the miseries of the world, you would know how to value your present state." "Now," said the prince, "you have given me something to desire; I shall long to see the miseries of the world, since the sight of them is necessary to happiness."

CHAP. IV.

THE PRINCE CONTINUES TO GRIEVE AND MUSE.

Music, Amusement, *musa*. Proclaimed, *clamo*. Discontented, Continued, Sustenance, Obtained, *teneo*. Prevent, Adventures, *venio*. Decline, *klino*. Unsocial, *socius*. Multiplied, *multus*, *plico* Subject, Projects, *jacio*. Picture, *pingo*. Detection, *tego*. Restitution, Institutions, *statuo*. Fugitive, *fugio*. Fatal, Infancy, *fari*. Obstacle, Distant, *sto*. Reflection, *flecto*. Annual, *annus*. Remorse, *mordeo*. Obvious, *via*.

At this time the sound of music proclaimed the hour of 34
repast, and the conversation was concluded. The old man went away sufficiently discontented, to find that his reasonings had produced the only conclusion which they were
intended to prevent. But in the decline of life shame and 35
grief are of short duration: whether it be that we bear easily what we have borne long; or that, finding ourselves in age less regarded, we less regard others; or, that we

look with slight regard upon afflictions to which we know that the hand of death is about to put an end.

36 The prince, whose views were extended to a wider space, could not speedily quiet his emotions. He had been before terrified at the length of life which nature promised him, because he considered that in a long time much must be endured; he now rejoiced in his youth, because in many years much might be done.

37 This first beam of hope that had been ever darted into his mind, rekindled youth in his cheeks, and doubled the lustre of his eyes. He was fired with the desire of doing something, though he knew not yet with distinctness either end or means.

He was now no longer gloomy and unsocial; but, considering himself as master of a secret stock of happiness, which he could enjoy only by concealing it, he affected to be busy in all schemes of diversion, and endeavoured to make others pleased with the state of which he himself was
38 weary. But pleasures never can be so multiplied or continued, as not to leave much of life unemployed; there were many hours, both of the night and day, which he could spend without suspicion in solitary thought. The load of life was much lightened: he went eagerly into the assemblies, because he supposed the frequency of his presence necessary to the success of his purposes; he retired gladly to privacy, because he had now a subject of thought.

39 His chief amusement was to picture to himself that world which he had never seen; to place himself in various conditions, to be entangled in imaginary difficulties, and to be engaged in wild adventures; but his benevolence always terminated his projects in the relief of distress, the detection of fraud, the defeat of oppression, and the diffusion of happiness.

Thus passed twenty months of the life of Rasselas. He 40
busied himself so intensely in visionary bustle, that he
forgot his real solitude, and, amidst hourly preparations for
the various incidents of human affairs, neglected to consider
by what means he should mingle with mankind.

One day, as he was sitting on a bank, he feigned to 41
himself an orphan virgin robbed of her little portion by a
treacherous lover, and crying after him for restitution and
redress. So strongly was the image impressed upon his
mind, that he started up in the maid's defence, and ran
forward to seize the plunderer, with all the eagerness of
real pursuit. Fear naturally quickens the flight of guilt.
Rasselas could not catch the fugitive with his utmost
efforts; but resolving to weary by perseverance, him
whom he could not surpass in speed, he pressed on till
the foot of the mountain stopped his course.

Here he recollected himself, and smiled at his own use- 42
less impetuosity. Then raising his eyes to the mountain,
"This" said he "is the fatal obstacle that hinders at once
the enjoyment of pleasure, and the exercise of virtue.
How long is it that my hopes and wishes have flown
beyond this boundary of my life, which yet I never have
attempted to surmount!"

Struck with this reflection, he sat down to muse; and 43
remembered, that since he first resolved to escape from his
confinement, the sun had passed twice over him in his
annual course. He now felt a degree of regret with which
he had never been before acquainted. He considered how
much might have been done, in the time which had passed
and left nothing real behind it. He compared twenty 44
months with the life of man. "In life," said he, "is
not to be counted the ignorance of infancy, or imbecility
of age. We are long before we are able to think, and we
soon cease from the power of acting. The true period of

human existence may be reasonably estimated at forty
years, of which I have mused away the four and twentieth
part. What I have lost was certain, for I have certainly
possessed it; but of twenty months to come who can
assure me?"

45 The consciousness of his own folly pierced him deeply,
and he was long before he could be reconciled to himself.
"The rest of my time" said he "has been lost by the
crime or folly of my ancestors, and the absurd institutions
of my country; I remember it with disgust, yet without
remorse: but the months that have passed since new light
darted into my soul, since I formed a scheme of reasonable
46 felicity, have been squandered by my own fault. I have
lost that which can never be restored; I have seen the
sun rise and set for twenty months, an idle gazer on the
light of heaven: in this time the birds have left the nest
of their mother, and committed themselves to the woods
and to the skies; the kid has forsaken the teat, and learned
by degrees to climb the rocks in quest of independent
sustenance. I only have made no advances, but am still
47 helpless and ignorant. The moon, by more than twenty
changes, admonished me of the flux of life; the stream
that rolled before my feet upbraided my inactivity. I sat
feasting on intellectual luxury, regardless alike of the
examples of the earth, and the instructions of the planets.
Twenty months are passed; who shall restore them?"

48 These sorrowful meditations fastened upon his mind;
he passed four months in resolving to lose no more time in
idle resolves, and was awakened to more vigorous exertion,
by hearing a maid, who had broken a porcelain cup,
remark, that what cannot be repaired is not to be regretted.

49 This was obvious; and Rasselas reproached himself that
he had not discovered it; having not known, or not con-

sidered, how many useful hints are obtained by chance, and how often the mind, hurried by her own ardour to distant views, neglects the truths that lie open before her. He for a few hours regretted his regret, and from that time bent his whole mind upon the means of escaping from the valley of happiness.

CHAP. V.

THE PRINCE MEDITATES HIS ESCAPE.

Supposed, Position, Exposed, *pono*. Confined, *finis*. Impatient, *patior*. Aperture, *aperio*. Prominence, *mineo*. Sentinels, *sentio*. Resolved, *solvo*. Fruitless, *fruor*. Applauded, *plaudo*. Discerned, *cerno*. Instincts, *stizo* or *stinguo*. Properties, *proprius*. Replete, *pleo*. Solace, *solor*. Inexhaustible, *haustus*. Original, *orior*. Determined, *terminus*. Expedient, *pes*.

HE now found that it would be very difficult to effect that 50
which it was very easy to suppose effected. When he looked round about him, he saw himself confined by the bars of nature, which had never yet been broken, and by the gate, through which none that once had passed it were ever able to return. He was now impatient as an eagle in a grate. He passed week after week in clambering the mountains, to see if there was any aperture which the bushes might conceal, but found all the summits inaccessible by their prominence. The iron gate he despaired to 51
open; for it was not only secured with all the power of art, but was always watched by successive sentinels, and was by its position exposed to the perpetual observation of all the inhabitants.

He then examined the cavern through which the waters of the lake were discharged; and, looking down at a time when the sun shone strongly upon its mouth, he discovered

it to be full of broken rocks, which, though they permitted
the stream to flow through many narrow passages, would
52 stop any body of solid bulk. He returned discouraged
and dejected; but having now known the blessing of hope,
resolved never to despair.

In these fruitless searches he spent ten months. The
time, however, passed cheerfully away: in the morning he
rose with new hope, in the evening applauded his own
diligence, and in the night slept sound after his fatigue.
53 He met a thousand amusements which beguiled his labour,
and diversified his thoughts. He discerned the various
instincts of animals and properties of plants, and found
the place replete with wonders, of which he purposed to
solace himself with the contemplation, if he should never
be able to accomplish his flight; rejoicing that his endeavours,
though yet unsuccessful, had supplied him with
a source of inexhaustible inquiry.

54 But his original curiosity was not yet abated; he
resolved to obtain some knowledge of the ways of men.
His wish still continued, but his hope grew less. He
ceased to survey any longer the walls of his prison, and
spared to search by new toils for interstices which he knew
could not be found, yet determined to keep his design
always in view, and lay hold on any expedient that time
should offer.

CHAP. VI.

A DISSERTATION ON THE ART OF FLYING.

Labour, *labor*. Mechanic, *mechanè*. Contrived, *trouver*. Recreation, *creo*. Air, *aer*. Ventilated, *ventus*. Rivulet, Arrive, *rivus*. Visited, Survey, Envy, *video*. Acquisitions, Inquire, *quæro*. Density, *densus*. Gradually, Progress, *gradior*. Parallel, *allos*, *allelōn*. Spectator, Speculations, Suspect, Expect, *specio* or *specto*. Deserts, Exerted, *sero*. Difficult, Facilitate, *facilis*. Volant, *volo*. Universal, Unite, *unus*, *verto*. Levity, *levo*.

AMONG the artists that had been allured into the happy 55
valley, to labour for the accommodation and pleasure of
its inhabitants, was a man eminent for his knowledge of
the mechanic powers, who had contrived many engines
both of use and recreation. By a wheel which the stream
turned, he forced the water into a tower, whence it was
distributed to all the apartments of the palace. He erected 56
a pavilion in the garden, around which he kept the air
always cool by artificial showers. One of the groves,
appropriated to the ladies, was ventilated by fans, to which
the rivulet that ran through it gave a constant motion;
and instruments of soft music were placed at proper
distances, of which some played by the impulse of the
wind, and some by the power of the stream.

This artist was sometimes visited by Rasselas, who was 57
pleased with every kind of knowledge, imagining that the
time would come when all his acquisitions should be of use
to him in the open world. He came one day to amuse
himself in his usual manner, and found the master busy in
building a sailing chariot: he saw that the design was
practicable upon a level surface, and with expressions of
great esteem solicited its completion. The workman was 58

pleased to find himself so much regarded by the prince, and resolved to gain yet higher honours. "Sir," said he, "you have seen but a small part of what the mechanic sciences can perform. I have been long of opinion, that instead of the tardy conveyance of ships and chariots, man might use the swifter migration of wings; that the fields of air are open to knowledge, and that only ignorance and idleness need crawl upon the ground."

59 This hint rekindled the prince's desire of passing the mountains: having seen what the mechanist had already performed, he was willing to fancy that he could do more; yet resolved to inquire further, before he suffered hope to afflict him by disappointment. "I am afraid," said he to the artist, "that your imagination prevails over your skill, and that you now tell me rather what you wish, than what you know. Every animal has his element assigned him; the birds have the air, and man and beasts the earth."

60 "So," replied the mechanist, "fishes have the water, in which yet beasts can swim by nature, and men by art. He that can swim needs not despair to fly; to swim is to fly in a grosser fluid, and to fly is to swim in a subtler. We are only to proportion our power of resistance to the different density of matter through which we are to pass. You will be necessarily upborne by the air, if you can renew any impulse upon it faster than the air can recede from the pressure."

61 "But the exercise of swimming" said the prince "is very laborious; the strongest limbs are soon wearied: I am afraid the act of flying will be yet more violent; and wings will be of no great use, unless we can fly further than we can swim."

"The labour of rising from the ground" said the artist "will be great, as we see it in the heavier domestic fowls; but as we mount higher, the earth's attraction, and the

body's gravity, will be gradually diminished, till we shall arrive at a region where the man will float in the air without any tendency to fall: no care will then be necessary but to move forwards, which the gentlest impulse will effect. You, sir, whose curiosity is so extensive, will easily 62
conceive with what pleasure a philosopher, furnished with wings, and hovering in the sky, would see the earth, and all its inhabitants, rolling beneath him, and presenting to him successively, by its diurnal motion, all the countries within the same parallel. How must it amuse the pendent spectator to see the moving scene of land and ocean, cities, and deserts! To survey with equal security the marts of trade, and the fields of battle; mountains infested by barbarians, and fruitful regions gladdened by plenty and lulled by peace! How easily shall we then trace the Nile through all his passage; pass over to distant regions, and examine the face of nature from one extremity of the earth to the other!"

"All this" said the prince "is much to be desired; 63
but I am afraid that no man will be able to breathe in these regions of speculation and tranquillity. I have been told that respiration is difficult upon lofty mountains; yet from these precipices, though so high as to produce great tenuity of air, it is very easy to fall; therefore I suspect, that from any height where life can be supported, there may be danger of too quick descent."

"Nothing" replied the artist "will ever be attempted, if all possible objections must be first overcome. If you will favour my project, I will try the first flight at my own hazard. I have considered the structure of all volant 64
animals, and find the folding continuity of the bat's wings most easily accommodated to the human form. Upon this model I shall begin my task to-morrow, and in a year expect to tower into the air beyond the malice and pursuit

of man. But I will work only on this condition, that the art shall not be divulged, and that you shall not require me to make wings for any but ourselves."

"Why" said Rasselas "should you envy others so great an advantage? All skill ought to be exerted for universal good; every man has owed much to others, and ought to repay the kindness that he has received."

65 "If men were all virtuous," returned the artist, "I should with great alacrity teach them all to fly. But what would be the security of the good, if the bad could at pleasure invade them from the sky? Against an army sailing through the clouds, neither walls, nor mountains, nor seas, could afford any security. A flight of northern savages might hover in the wind, and light at once with irresistible violence upon the capital of a fruitful region that was rolling under them. Even this valley, the retreat of princes, the abode of happiness, might be violated by the sudden descent of some of the naked nations that swarm on the coast of the southern sea."

66 The prince promised secresy, and waited for the performance, not wholly hopeless of success. He visited the work from time to time, observed its progress, and remarked many ingenious contrivances to facilitate motion, and unite levity with strength. The artist was every day more certain that he should leave vultures and eagles behind him, and the contagion of his confidence seized upon the prince.

67 In a year the wings were finished; and, on a morning appointed, the maker appeared furnished for flight on a little promontory: he waved his pinions awhile to gather air, then leaped from his stand, and in an instant dropped into the lake. His wings, which were of no use in the air, sustained him in the water, and the prince drew him to land, half dead with terror and vexation.

CHAP. VII.

THE PRINCE FINDS A MAN OF LEARNING.

Disaster, *astron*. Design, *signum*. Opportunity, *porto*. Preyed, *præda*. Periodical, *hodos*. Torrents, *torreo*. Plain, *planus*. Inundation, *unda*. Discover, *couvrir*. Domestic, *domus*. Particularly, Apartment, *pars*. Poem, *poieo*. Recite, *cito*. Mortals, *mors*. Longed, *longus*. Accident, *cado*. Obliged, *ligo*. Restrain, *stringo*.

THE prince was not much afflicted by this disaster, having 68
suffered himself to hope for a happier event, only because he had no other means of escape in view. He still persisted in his design to leave the happy valley by the first opportunity.

His imagination was now at a stand; he had no prospect of entering into the world; and, notwithstanding all his endeavours to support himself, discontent by degrees preyed upon him, and he began again to lose his thoughts in sadness, when the rainy season, which in these countries is periodical, made it inconvenient to wander in the woods.

The rain continued longer and with more violence than 69
had been ever known; the clouds broke on the surrounding mountains, and the torrents streamed into the plain on every side, till the cavern was too narrow to discharge the water. The lake overflowed its banks, and all the level of the valley was covered with the inundation. The eminence on which the palace was built, and some other spots of rising ground, were all that the eye could now discover. The herds and flocks left the pastures, and both the wild beasts and the tame retreated to the mountains.

This inundation confined all the princes to domestic 70
amusements; and the attention of Rasselas was particu-

larly seized by a poem, which Imlac rehearsed, upon the various conditions of humanity. He commanded the poet to attend him in his apartment, and recite his verses a second time; then entering into familiar talk, he thought himself happy in having found a man who knew the world
71 so well, and could so skilfully paint the scenes of life. He asked a thousand questions about things, to which, though common to all other mortals, his confinement from childhood had kept him a stranger. The poet pitied his ignorance, and loved his curiosity, and entertained him from day to day with novelty and instruction, so that the prince regretted the necessity of sleep, and longed till the morning should renew his pleasure.

72 As they were sitting together, the prince commanded Imlac to relate his history, and to tell by what accident he was forced, or by what motive induced, to close his life in the happy valley. As he was going to begin his narrative, Rasselas was called to a concert, and obliged to restrain his curiosity till the evening.

CHAP. VIII.

THE HISTORY OF IMLAC.

Devoted, *votum.* Merchant, Commerce, *merx.* Dominions, Predominant, *dominus.* Permitted, Committed, Admit, Promise, *mitto.* Impunity, Punish, *punio.* Rapacity, *rapio.* Tolerated, *tolero.* Magistrate, Master, *magister.* Qualify, *qualis.* Declared, *clarus.* Veracity, *verus.* Grossness, *grosso.* Literature, *litera.* Caprice, *caper.* Expanse, *pando.* Sciences, *scio.* Penalty, *pœna.* Connexion, *necto.*

73 The close of the day is, in the regions of the torrid zone, the only season of diversion and entertainment, and it was therefore midnight before the music ceased, and the

princesses retired. Rasselas then called for his companion, and required him to begin the story of his life.

"Sir," said Imlac, "my history will not be long: the 74
life that is devoted to knowledge passes silently away, and is very little diversified by events. To talk in public, to think in solitude, to read and to hear, to inquire and answer inquiries, is the business of a scholar. He wanders about the world without pomp or terror, and is neither known nor valued but by men like himself.

"I was born in the kingdom of Goiama, at no great 75
distance from the fountain of the Nile. My father was a wealthy merchant, who traded between the inland countries of Afric and the ports of the Red Sea. He was honest, frugal, and diligent, but of mean sentiments and narrow comprehension: he desired only to be rich, and to conceal his riches, lest he should be spoiled by the governors of the province."

"Surely," said the prince, "my father must be negligent 76
of his charge, if any man in his dominions dares take that which belongs to another. Does he not know that kings are accountable for injustice permitted as well as done? If I were emperor, not the meanest of my subjects should be oppressed with impunity. My blood boils when I am told that a merchant durst not enjoy his honest gains, for fear of losing them by the rapacity of power. Name the governor who robbed the people, that I may declare his crimes to the emperor."

"Sir," said Imlac, "your ardour is the natural effect of 77
virtue animated by youth: the time will come when you will acquit your father, and perhaps hear with less impatience of the governor. Oppression is, in the Abyssinian dominions, neither frequent nor tolerated; but no form of government has been yet discovered, by which cruelty can
be wholly prevented. Subordination supposes power on 78

one part, and subjection on the other; and if power be in the hands of men, it will sometimes be abused. The vigilance of the supreme magistrate may do much, but much will still remain undone. He can never know all the crimes that are committed, and can seldom punish all that he knows."

"This" said the prince "I do not understand; but I had rather hear thee than dispute. Continue thy narration."

79 "My father" proceeded Imlac "originally intended that I should have no other education, than such as might qualify me for commerce; and discovering in me great strength of memory and quickness of apprehension, often declared his hope that I should be some time the richest man in Abyssinia."

"Why" said the prince "did thy father desire the increase of his wealth, when it was already greater than he durst discover or enjoy? I am unwilling to doubt thy veracity, yet inconsistencies cannot both be true."

80 "Inconsistencies" answered Imlac "cannot both be right, but, imputed to man, they may both be true. Yet diversity is not inconsistency. My father might expect a time of greater security. However, some desire is necessary to keep life in motion; and he whose real wants are supplied, must admit those of fancy."

"This" said the prince "I can in some measure conceive. I repent that I interrupted thee."

81 "With this hope," proceeded Imlac, "he sent me to school; but when I had once found the delight of knowledge, and felt the pleasure of intelligence and the pride of invention, I began silently to despise riches, and determined to disappoint the purpose of my father, whose gross-
82 ness of conception raised my pity. I was twenty years old before his tenderness would expose me to the fatigue of travel, in which time I had been instructed, by succes-

sive masters, in all the literature of my native country. As every hour taught me something new, I lived in a continual course of gratifications; but, as I advanced towards manhood, I lost much of the reverence with which I had been used to look on my instructors; because when the lesson was ended, I did not find them wiser or better than common men.

"At length my father resolved to initiate me in com- 83
merce, and opening one of his subterranean treasuries, counted out ten thousand pieces of gold. 'This, young man,' said he, 'is the stock with which you must negotiate. I began with less than the fifth part, and you see how diligence and parsimony have increased it. This is your own to waste or to improve. If you squander it by negligence or caprice, you must wait for my death before you will be rich; if in four years you double your stock, we will thenceforward let subordination cease, and live together as friends and partners; for he shall always be equal with me, who is equally skilled in the art of growing rich.'

"We laid our money upon camels, concealed in bales of 84
cheap goods, and travelled to the shore of the Red Sea. When I cast my eye on the expanse of waters, my heart bounded like that of a prisoner escaped. I felt an unextinguishable curiosity kindle in my mind, and resolved to snatch this opportunity of seeing the manners of other nations, and of learning sciences unknown in Abyssinia.

"I remembered that my father had obliged me to the 85
improvement of my stock, not by a promise which I ought not to violate, but by a penalty which I was at liberty to incur; and therefore determined to gratify my predominant desire, and, by drinking at the fountains of knowledge, to quench the thirst of curiosity.

"As I was supposed to trade without connexion with 86

my father, it was easy for me to become acquainted with the master of a ship, and procure a passage to some other country. I had no motives of choice to regulate my voyage; it was sufficient for me that, wherever I wandered, I should see a country which I had not seen before. I therefore entered a ship bound for Surat, having left a letter for my father declaring my intention."

CHAP. IX.

THE HISTORY OF IMLAC CONTINUED.

Satiety, *satis.* Contrary, *contra.* Voyage, *via,* or *voie.* Navigation, Naval, *navis.* Commodities, Accommodations, *commodus.* Admiration, *mirus.* Expense, *pendeo* or *pendo.* False, *fallo.* Servants, *servio.* Superiority, *superus.* Injure, *jus.* Benefit, *bene,* Capital, *caput.* Communicative, *communis.* Dignity, *dignus.* Tutor, *tueor.* Enamoured, *amo.* Hereditary, *hæres.*

87 "WHEN I first entered upon the world of waters, and lost
sight of land, I looked round about me with pleasing
terror, and thinking my soul enlarged by the boundless
prospect, imagined that I could gaze round for ever with-
out satiety; but in a short time I grew weary of looking
on barren uniformity, where I could only see again what
88 I had already seen. I then descended into the ship, and
doubted for awhile whether all my future pleasures would
not end like this, in disgust and disappointment. Yet, surely, said I, the ocean and the land are very different; the only variety of water is rest and motion, but the earth has mountains and valleys, deserts and cities; it is inhabited by men of different customs and contrary opinions; and I may hope to find variety in life, though I should miss it in nature.

89 "With this thought I quieted my mind; and amused

myself during the voyage, sometimes by learning from the
sailors the art of navigation, which I have never practised,
and sometimes by forming schemes for my conduct in
different situations, in not one of which I have been ever
placed.

"I was almost weary of my naval amusements when we
landed safely at Surat. I secured my money, and pur-
chasing some commodities for show, joined myself to a
caravan that was passing into the inland country. My 90
companions, for some reason or other, conjecturing that I
was rich, and, by my inquiries and admiration, finding
that I was ignorant, considered me as a novice whom they
had a right to cheat, and who was to learn at the usual
expense the art of fraud. They exposed me to the theft
of servants and the exaction of officers, and saw me plun-
dered upon false pretences, without any advantage to
themselves, but that of rejoicing in the superiority of their
own knowledge."

"Stop a moment," said the prince. "Is there such 91
depravity in man, as that he should injure another with-
out benefit to himself? I can easily conceive that all are
pleased with superiority; but your ignorance was merely
accidental, which, being neither your crime nor your folly,
could afford them no reason to applaud themselves; and
the knowledge which they had, and which you wanted,
they might as effectually have shown by warning, as be-
traying you."

"Pride" said Imlac "is seldom delicate, it will please 92
itself with very mean advantages; and envy feels not its
own happiness, but when it may be compared with the
misery of others. They were my enemies, because they
grieved to think me rich; and my oppressors, because they
delighted to find me weak."

"Proceed," said the prince: "I doubt not of the facts

which you relate, but imagine that you impute them to mistaken motives."

93 "In this company," said Imlac, "I arrived at Agra, the capital of Indostan, the city in which the great Mogul commonly resides. I applied myself to the language of the country, and in a few months was able to converse with the learned men; some of whom I found morose and reserved, and others easy and communicative; some were unwilling to teach another what they had with difficulty learned themselves; and some showed that the end of their studies was to gain the dignity of instructing.

94 "To the tutor of the young princes I recommended myself so much, that I was presented to the emperor as a man of uncommon knowledge. The emperor asked me many questions concerning my country and my travels; and though I cannot now recollect any thing that he uttered above the power of a common man, he dismissed me astonished at his wisdom, and enamoured of his goodness.

95 "My credit was now so high, that the merchants with whom I had travelled, applied to me for recommendations to the ladies of the court. I was surprised at their confidence of solicitation, and gently reproached them with their practices on the road. They heard me with cold indifference, and showed no tokens of shame or sorrow.

96 "They then urged their request with the offer of a bribe; but what I would not do for kindness, I would not do for money, and refused them, not because they had injured me, but because I would not enable them to injure others; for I knew they would have made use of my credit to cheat those who should buy their wares.

97 "Having resided at Agra till there was no more to be learned, I travelled into Persia, where I saw many remains of ancient magnificence, and observed many new accommo-

dations of life. The Persians are a nation eminently social, and their assemblies afforded me daily opportunities of remarking characters and manners, and of tracing human nature through all its variations.

"From Persia I passed into Arabia, where I saw a nation 98
at once pastoral and warlike; who live without any settled habitation; whose only wealth is their flocks and herds; and who have carried on through ages an hereditary war with mankind, though they neither covet nor envy their possessions."

CHAP. X.

IMLAC'S HISTORY CONTINUED. A DISSERTATION UPON POETRY.

Angelic, *angello.* Probable, *probo.* Occurrences, Concur, *curro.* Fiction, *fingo.* Combinations, *bini.* Illustrious, *lustro.* Fraternity, *frater.* Auditors, *audio.* Circuit, *itum.* Individual, *divido.* Verdure, *verdi.* Discriminations, *criminor.* Modes, Modified, *modus.* Despondence, *spondeo.* Decrepitude, *crepo.* Prejudices, *judico.* Transcendental, *scando.* Legislator, *lex, latus.*

"Wherever I went, I found that poetry was considered as 99
the highest learning, and regarded with a veneration somewhat approaching to that which man would pay to the angelic nature. And yet it fills me with wonder, that, in almost all countries, the most ancient poets are considered as the best: whether it be that every other kind of knowledge is an acquisition gradually attained, and poetry is a gift conferred at once; or that the first poetry of every nation surprised them as a novelty, and retained the credit by consent, which it received by accident at first; or whether, as the province of poetry is to describe nature and passion, which are always the same, the first writers

took possession of the most striking objects for description, and the most probable occurrences for fiction, and left nothing to those that followed them, but transcription of the same events, and new combinations of the same images: —whatever be the reason, it is commonly observed that the early writers are in possession of nature, and their followers of art; that the first excel in strength and invention, and the latter in elegance and refinement.

)0 "I was desirous to add my name to this illustrious fraternity. I read all the poets of Persia and Arabia, and was able to repeat by memory the volumes that are suspended in the mosque of Mecca. But I soon found that no man was ever great by imitation. My desire of excellence impelled me to transfer my attention to nature and to life. Nature was to be my subject, and men to be my auditors: I could never describe what I had not seen; I could not hope to move those with delight or terror, whose interests and opinions I did not understand.

)1 "Being now resolved to be a poet, I saw everything with a new purpose; my sphere of attention was suddenly magnified; no kind of knowledge was to be overlooked. I ranged mountains and deserts for images and resemblances, and pictured upon my mind every tree of the forest and flower of the valley. I observed with equal care the crags of the rock and the pinnacles of the palace. Sometimes I wandered along the mazes of the rivulet, and sometimes
)2 watched the changes of the summer clouds. To a poet nothing can be useless. Whatever is beautiful, and whatever is dreadful, must be familiar to his imagination: he must be conversant with all that is awfully vast or elegantly little. The plants of the garden, the animals of the wood, the minerals of the earth, and meteors of the sky, must all concur to store his mind with inexhaustible variety: for every idea is useful for the enforcement or decoration of

moral or religious truth; and he who knows most, will have most power of diversifying his scenes, and of gratifying his reader with remote allusions and unexpected instruction.

"All the appearances of nature I was therefore careful 103
to study; and every country which I have surveyed has contributed something to my poetical powers."

"In so wide a survey," said the prince, "you must surely have left much unobserved. I have lived, till now, within the circuit of these mountains, and yet cannot walk abroad without the sight of something which I had never beheld before, or never heeded."

"The business of a poet" said Imlac "is to examine, 104
not the individual, but the species; to remark general properties and large appearances. He does not number the streaks of the tulip, or describe the different shades in the verdure of the forest: he is to exhibit in his portraits of nature such prominent and striking features, as recal the original to every mind; and must neglect the minuter discriminations, which one may have remarked, and another have neglected, for those characteristics which are alike obvious to vigilance and carelessness.

"But the knowledge of nature is only half the task of a 105
poet: he must be acquainted likewise with all the modes of life. His character requires that he estimate the happiness and misery of every condition, observe the power of all the passions in all their combinations, and trace the changes of the human mind as they are modified by various institutions and accidental influences of climate or custom, from the sprightliness of infancy to the despondence of
decrepitude. He must divest himself of the prejudices of 106
his age or country; he must consider right and wrong in their abstracted and invariable state; he must disregard present laws and opinions, and rise to general and tran-

scendental truths, which will always be the same. He must therefore content himself with the slow progress of his name, contemn the applause of his own time, and commit
7 his claims to the justice of posterity. He must write as the interpreter of nature, and the legislator of mankind, and consider himself as presiding over the thoughts and manners of future generations; as a being superior to time and place.

"His labour is not yet at an end; he must know many languages and many sciences; and, that his style may be worthy of his thoughts, must, by incessant practice, familiarise to himself every delicacy of speech and grace of harmony."

CHAP. XI.

IMLAC'S NARRATIVE CONTINUED. A HINT ON PILGRIMAGE.

Aggrandise, *grandis.* Profession, Confessed, *fassus.* Present, Representations, Absent, *ens.* Natives, Natural, Nations, *nascor.* Invade, *vado.* Colonies, *colo.* Sects, *seco.* Censure, *censeo.* Result, *salio.* Journeys, *jour.* Inevitably, *vito.* Operate, *opus*, Justify, *justus.* Privation, Privacies, *privus.* Vacuity, *vaco.* Acts, Counteracts, *ago.* Consequence, *sequor.* Manual, *manus.*

8 IMLAC now felt the enthusiastic fit, and was proceeding to aggrandise his own profession, when the prince cried out, "Enough! thou hast convinced me that no human being can ever be a poet. Proceed with thy narration."

"To be a poet," said Imlac, "is indeed very difficult."

"So difficult," returned the prince, "that I will at present hear no more of his labours. Tell me whither you went when you had seen Persia."

9 "From Persia" said the poet "I travelled through Syria, and for three years resided in Palestine, where I

conversed with great numbers of the northern and western
nations of Europe; the nations which are now in posses-
sion of all power and all knowledge; whose armies are
irresistible, and whose fleets command the remotest parts
of the globe. When I compared these men with the 110
natives of our own kingdom, and those that surround us,
they appeared almost another order of beings. In their
countries it is difficult to wish for anything that may not
be obtained: a thousand arts, of which we never heard,
are continually labouring for their convenience and plea-
sure; and whatever their own climate has denied them is
supplied by their commerce."

"By what means" said the prince "are the Europeans 111
thus powerful; or why, since they can so easily visit Asia
and Africa for trade or conquest, cannot the Asiatics and
Africans invade their coasts, plant colonies in their ports,
and give laws to their natural princes? The same wind
that carries them back, would bring us thither."

"They are more powerful, sir, than we," answered
Imlac, "because they are wiser; knowledge will always
predominate over ignorance, as man governs the other
animals. But why their knowledge is more than ours, I
know not what reason can be given, but the unsearchable
will of the Supreme Being."

"When" said the prince with a sigh "shall I be able to 112
visit Palestine, and mingle with this mighty confluence of
nations? Till that happy moment shall arrive, let me fill
up the time with such representations as thou canst give
me. I am not ignorant of the motive that assembles such
numbers in that place, and cannot but consider it as the
centre of wisdom and piety, to which the best and wisest
men of every land must be continually resorting."

"There are some nations" said Imlac "that send few 113
visitants to Palestine; for many numerous and learned

sects in Europe concur to censure pilgrimage as superstitious, or deride it as ridiculous."

"You know" said the prince "how little my life has made me acquainted with diversity of opinions; it will be too long to hear the arguments on both sides; you, that have considered them, tell me the result."

114 "Pilgrimage," said Imlac, "like many other acts of piety, may be reasonable or superstitious, according to the principles upon which it is performed. Long journeys in search of truth are not commanded. Truth, such as is necessary to the regulation of life, is always found where
115 it is honestly sought. Change of place is no natural cause of the increase of piety, for it inevitably produces dissipation of mind. Yet, since men go every day to view the fields where great actions have been performed, and return with stronger impressions of the event, curiosity of the same kind may naturally dispose us to view that country whence our religion had its beginning; and I believe no man surveys those awful scenes without some confirmation
116 of holy resolutions. That the Supreme Being may be more easily propitiated in one place than in another, is the dream of idle superstition; but that some places may operate upon our own minds in an uncommon manner, is an opinion which hourly experience will justify. He who supposes that his vices may be more successfully combated in Palestine, will, perhaps, find himself mistaken; yet he may go thither without folly: he who thinks they will be more freely pardoned, dishonours at once his reason and religion."

117 "These" said the prince "are European distinctions. I will consider them another time. What have you found to be the effect of knowledge? Are those nations happier than we?"

"There is so much infelicity" said the poet "in the

world, that scarce any man has leisure from his own distresses to estimate the comparative happiness of others.
Knowledge is certainly one of the means of pleasure, as is 118
confessed by the natural desire which every mind feels of increasing its ideas. Ignorance is mere privation, by which nothing can be produced: it is a vacuity in which the soul sits motionless and torpid for want of attraction; and, without knowing why, we always rejoice when we learn, and grieve when we forget. I am therefore inclined to conclude, that if nothing counteracts the natural consequence of learning, we grow more happy as our minds take a wider range."

"In enumerating the particular comforts of life, we shall 119
find many advantages on the side of the Europeans. They cure wounds and diseases with which we languish and perish. We suffer inclemencies of weather which they can obviate. They have engines for the despatch of many laborious works, which we must perform by manual in-
dustry. There is such communication between distant 120
places, that one friend can hardly be said to be absent from another. Their policy removes all public inconveniences; they have roads cut through their mountains, and bridges laid upon their rivers. And, if we descend to the privacies of life, their habitations are more commodious, and their possessions are more secure."

"They are surely happy," said the prince, "who have 121
all these conveniences, of which I envy none so much as the facility with which separated friends interchange their thoughts."

"The Europeans" answered Imlac "are less unhappy than we; but they are not happy. Human life is every where a state in which much is to be endured, and little to be enjoyed."

CHAP. XII.

THE STORY OF IMLAC CONTINUED.

Distributed, *tribuo*. Provoke, *voco*. Benedictions, *bene*, *dico*. Gratitude, Gratifications, Congratulations, *gratia*. Bounty, *bonus*, Magnificence, *magnus*. Populous, *populus*. Possible, Impotence, *posse*, *potens*. Departed, Partake, Partner, *pars*. Caresses, *carus*. Prohibited, Inhabitants, *habeo*, *habito*. Impression, Repressed, *premo*. Corroded, *rodo*. Malignant, Malice, Malevolent, *malus*, *male*, *volo*. Stupid, *stupeo*. Fortune, *fors*. Anxieties, *ango*. Deter, *terreo*.

12 "I AM not yet willing" said the prince "to suppose that
happiness is so parsimoniously distributed to mortals; nor
can believe but that, if I had the choice of life, I should be
able to fill every day with pleasure. I would injure no
man, and should provoke no resentment; I would relieve
every distress, and should enjoy the benedictions of grati-
tude. I would choose my friends among the wise, and my
wife among the virtuous; and therefore should be in no
danger from treachery or unkindness. My children should,
by my care, be learned and pious, and would repay to my
13 age what their childhood had received. What would dare
to molest him who might call on every side to thousands
enriched by his bounty, or assisted by his power? And why
should not life glide quietly away in the soft reciprocation
of protection and reverence? All this may be done with-
out the help of European refinements, which appear by
their effects to be rather specious than useful. Let us
leave them, and pursue our journey."

14 "From Palestine" said Imlac "I passed through many regions of Asia; in the more civilised kingdoms as a trader,

and among the barbarians of the mountains as a pilgrim. At last I began to long for my native country, that I might repose, after my travels and fatigues, in the places where I had spent my earliest years, and gladden my old companions with the recital of my adventures. Often did I 125
figure to myself those with whom I had sported away the gay hours of dawning life, sitting round me in its evening, wondering at my tales, and listening to my counsels.

"When this thought had taken possession of my mind, I considered every moment as wasted which did not bring me nearer to Abyssinia. I hastened into Egypt, and notwithstanding my impatience, was detained ten months in the contemplation of its ancient magnificence, and in inquiries after the remains of its ancient learning. I found in Cairo 126
a mixture of all nations; some brought thither by the love of knowledge, some by the hope of gain, and many by the desire of living after their own manner without observation, and of lying hid in the obscurity of multitudes: for in a city, populous as Cairo, it is possible to obtain at the same time the gratifications of society, and the secrecy of solitude.

"From Cairo I travelled to Suez, and embarked on the Red Sea, passing along the coast till I arrived at the port from which I had departed twenty years before. Here I joined myself to a caravan, and re-entered my native country.

"I now expected the caresses of my kinsmen, and the 127
congratulations of my friends, and was not without hope that my father, whatever value he had set upon riches. would own with gladness and pride a son who was able to add to the felicity and honour of the nation. But I was soon convinced that my thoughts were vain. My father had been dead fourteen years, having divided his wealth among my brothers, who were removed to some other provinces. Of my companions, the greater part was in the

grave; of the rest, some could with difficulty remember me, and some considered me as one corrupted by foreign manners.

28 "A man used to vicissitudes, is not easily dejected. I forgot, after a time, my disappointment, and endeavoured to recommend myself to the nobles of the kingdom; they admitted me to their tables, heard my story, and dismissed me. I opened a school, and was prohibited to teach. I then resolved to sit down in the quiet of domestic life, and addressed a lady that was fond of my conversation, but rejected my suit because my father was a merchant.

29 "Wearied at last with solicitation and repulses, I resolved to hide myself for ever from the world, and depend no longer on the opinion or caprice of others. I waited for the time when the gate of the *happy valley* should open, that I might bid farewell to hope and fear: the day came; my performance was distinguished with favour; and I resigned myself with joy to perpetual confinement."

30 "Hast thou here found happiness at last?" said Rasselas. "Tell me without reserve; art thou content with thy condition? or, dost thou wish to be again wandering and inquiring? All the inhabitants of this valley celebrate their lot, and at the annual visit of the emperor, invite others to partake of their felicity."

31 "Great prince," said Imlac, "I shall speak the truth; I know not one of all your attendants, who does not lament the hour when he entered this retreat. I am less unhappy than the rest, because I have a mind replete with images, which I can vary and combine at pleasure. I can amuse my solitude by the renovation of the knowledge which begins to fade from my memory, and by recollection of the incidents of my past life. Yet all this ends in the sorrowful consideration, that my acquirements are now useless, and that none of my pleasures can be again enjoyed. The

rest, whose minds have no impression but of the present moment, are either corroded by malignant passions, or sit stupid in the gloom of perpetual vacancy."

"What passions can infest those" said the prince "who 132
have no rivals? We are in a place where impotence precludes malice, and where all envy is repressed by community of enjoyments."

"There may be community" said Imlac "of material possessions, but there can never be community of love or of esteem. It must happen that one will please more than another; he that knows himself despised, will always be envious; and still more envious and malevolent, if he is condemned to live in the presence of those who despise him. The invitations by which they allure others, to a 133
state which they feel to be wretched, proceed from the natural malignity of hopeless misery. They are weary of themselves and of each other, and expect to find relief in new companions. They envy the liberty which their folly has forfeited, and would gladly see all mankind imprisoned like themselves.

"From this crime, however, I am wholly free. No man can say that he is wretched by my persuasion. I look with pity on the crowds who are annually soliciting admission to captivity, and wish that it were lawful for me to warn them of their danger."

"My dear Imlac," said the prince, "I will open to thee 134
my whole heart. I have long meditated an escape from the *happy valley*. I have examined the mountains on every side, but find myself insuperably barred: teach me the way to break my prison; thou shalt be the companion of my flight, the guide of my rambles, the partner of my fortune, and my sole director in the *choice of life*."

"Sir," answered the poet, "your escape will be difficult, 135
and, perhaps, you may soon repent your curiosity. The

world, which you figure to yourself smooth and quiet as the lake in the valley, you will find a sea foaming with tempests, and boiling with whirlpools: you will be sometimes overwhelmed by the waves of violence, and sometimes dashed against the rocks of treachery. Amidst wrongs and frauds, competitions and anxieties, you will wish a thousand times for these seats of quiet, and willingly quit hope to be free from fear."

36 "Do not seek to deter me from my purpose," said the prince; "I am impatient to see what thou hast seen; and, since thou art thyself weary of the valley, it is evident that thy former state was better than this. Whatever be the consequence of my experiment, I am resolved to judge with mine own eyes of the various conditions of men, and then to make deliberately my *choice of life.*"

"I am afraid," said Imlac, "you are hindered by stronger restraints than my persuasions; yet, if your determination is fixed, I do not counsel you to despair. Few things are impossible to diligence and skill."

CHAP. XIII.

RASSELAS DISCOVERS THE MEANS OF ESCAPE.

Perturbation, Disturb, *turba.* Revolved, *volvo.* Notice, *notus.* Countenance, Continue, *teneo.* Equivalent, *æquus*, *valeo.* Force, Efforts, *fortis.* Tending, *tendo.* Antiquity, *antiquus.* Experience, Experiment, *experior.* Instruments, Obstruction, *struo.* Advanced, *avant.* Perseverance, *severus.* Single, *singulus.* Spaciousness, *spatium.* Circumference, *fero.* Omen, *omen.* Suggest, *gero.* Prognostics *gnosis,*

37 The prince now dismissed his favourite to rest; but the narrative of wonders and novelties filled his mind with

perturbation. He revolved all that he had heard, and prepared innumerable questions for the morning.

Much of his uneasiness was now removed. He had a friend to whom he could impart his thoughts, and whose experience could assist him in his designs. His heart was no longer condemned to swell with silent vexation. He thought that even the *happy valley* might be endured with such a companion, and that if they could range the world together, he should have nothing further to desire.

In a few days the water was discharged, and the ground 138
dried. The prince and Imlac then walked out together, to converse without the notice of the rest. The prince, whose thoughts were always on the wing, as he passed by the gate, said, with a countenance of sorrow, "Why art thou so strong, and why is man so weak?"

"Man is not weak," answered his companion; "knowledge is more than equivalent to force. The master of mechanics laughs at strength. I can burst the gate, but cannot do it secretly. Some other expedient must be tried."

As they were walking on the side of the mountain, they 139
observed that the coneys, which the rain had driven from their burrows, had taken shelter among the bushes, and formed holes behind them, tending upwards in an oblique line. "It has been the opinion of antiquity," said Imlac, "that human reason borrowed many arts from the instinct of animals; let us, therefore, not think ourselves degraded by learning from the coney. We may escape by piercing the mountain in the same direction. We will begin where the summit hangs over the middle part, and labour upward till we shall issue up beyond the prominence."

The eyes of the prince, when he heard this proposal, 140
sparkled with joy. The execution was easy, and the success certain.

No time was now lost. They hastened early in the morning to choose a place proper for their mine. They clambered with great fatigue among crags and brambles, and returned without having discovered any part that favoured their design. The second and the third day were spent in the same manner, and with the same frustration. But, on the fourth, they found a small cavern, concealed by a thicket, where they resolved to make their experiment.

41 Imlac procured instruments proper to hew stone and remove earth, and they fell to their work on the next day with more eagerness than vigour: they were presently exhausted by their efforts, and sat down to pant upon the grass. The prince, for a moment, appeared to be discouraged. "Sir," said his companion, "practice will enable us to continue our labour for a longer time; mark, however, how far we have advanced, and you will find that our toil will some time have an end. Great works are performed, not by strength, but perseverance: yonder palace was raised by single stones, yet you see its height and spaciousness. He that shall walk with vigour three hours a day, will pass in seven years a space equal to the circumference of the globe."

42 They returned to their work day after day, and, in a short time, found a fissure in the rock, which enabled them to pass far with very little obstruction. This Rasselas considered as a good omen. "Do not disturb your mind" said Imlac "with other hopes or fears than reason may suggest: if you are pleased with prognostics of good, you will be terrified likewise with tokens of evil, and your whole life will be a prey to superstition. Whatever facilitates our work is more than an omen, it is a cause of success. This is one of those pleasing surprises which often happen to active resolution. Many things difficult to design prove easy to performance."

CHAP. XIV.

RASSELAS AND IMLAC RECEIVE AN UNEXPECTED VISIT.

Liberty, *libero*. Confused, Refuse, *fundo*. Repose, Suppose, *pono*. Fidelity, Confidence, *fido*. Secure, Curiosity, *curo*. Declaration, *clarus*. Reserve, Observed, *servo*. Imagine, *imago*. Point, *pungo*. Conversation, *verto*. Detected, *tego*. Confinement, *finis*. Permit, *mitto*. Inclination, *klino*. Anticipated, *capio*. Horizon, *horos*. Remained, *maneo*. Prepare, *paro*.

THEY had now wrought their way to the middle, and 143
solaced their toil with the approach of liberty, when the prince, coming down to refresh himself with air, found his sister Nekayah standing before the mouth of the cavity. He started and stood confused, afraid to tell his design, and yet hopeless to conceal it. A few moments determined him to repose on her fidelity, and secure her secrecy by a declaration without reserve.

"Do not imagine" said the princess "that I came hither 144
as a spy: I had long observed from my window that you and Imlac directed your walk every day towards the same point; but I did not suppose you had any better reason for the preference than a cooler shade, or more fragrant bank; nor followed you with any other design than to partake of your conversation. Since, then, not suspicion but fondness has detected you, let me not lose the advantage of my discovery. I am equally weary of confinement with yourself, and not less desirous of knowing what is done or suffered in the world. Permit me to fly with you from this tasteless tranquillity, which will yet grow more loathsome when you have left me. You may deny me to accompany you, but cannot hinder me from following."

145 The prince, who loved Nekayah above his other sisters, had no inclination to refuse her request, and grieved that he had lost an opportunity of showing his confidence by a voluntary communication. It was therefore agreed that she should leave the valley with them; and that, in the mean time, she should watch lest any other straggler should, by chance or curiosity, follow them to the mountain.

At length their labour was at an end; they saw light beyond the prominence, and, issuing to the top of the mountain, beheld the Nile, yet a narrow current, wandering beneath them.

146 The prince looked round with rapture, anticipated all the pleasure of travel, and in thought was already transported beyond his father's dominions. Imlac, though very joyful at his escape, had less expectation of pleasure in the world, which he had before tried, and of which he had been weary.

Rasselas was so much delighted with a wider horizon, that he could not soon be persuaded to return into the valley. He informed his sister that the way was open, and that nothing now remained but to prepare for their departure.

CHAP. XV.

THE PRINCE AND PRINCESS LEAVE THE VALLEY, AND SEE MANY WONDERS.

Prince, *primus*, *capio*. Direction, Region, *rego*. Cavity, *cavus*. Prospect, Suspicion, Expected, *specio*, *specto*. Considered, *sidus*. Venture, *venio*. Immense, *metior*, *mensus*, Plain, *planus*. Emotions, *moveo*. Encouraged, *cor*. Proceed, *cedo*. Irresolute, *solvo*. Fruits, *fruor*. Table, *tabula*. Products, *duco*. Prostrate, *sterno*. Admonitions, *moneo*. Tumults, *tumeo*.

THE prince and princess had jewels sufficient to make them 147
rich, whenever they came into a place of commerce, which, by Imlac's direction, they hid in their clothes; and, on the night of the next full moon, all left the valley. The princess was followed only by a single favourite, who did not know whither she was going.

They clambered through the cavity, and began to go 148
down on the other side. The princess and her maid turned their eyes towards every part, and, seeing nothing to bound their prospect, considered themselves as in danger of being lost in a dreary vacuity. They stopped and trembled. "I am almost afraid" said the princess "to begin a journey of which I cannot perceive an end, and to venture into this immense plain, where I may be approached on every side by men whom I never saw." The prince felt nearly the same emotions, though he thought it more manly to conceal them.

Imlac smiled at their terrors, and encouraged them to proceed; but the princess continued irresolute till she had been imperceptibly drawn forward too far to return.

149 In the morning they found some shepherds in the field, who set milk and fruits before them. The princess wondered that she did not see a palace ready for her reception, and a table spread with delicacies; but being faint and hungry, she drank the milk and ate the fruits, and thought them of a higher flavour than the products of the valley.

150 They travelled forward by easy journeys, being all unaccustomed to toil or difficulty, and knowing, that, though they might be missed, they could not be pursued. In a few days they came into a more populous region, where Imlac was diverted with the admiration which his companions expressed at the diversity of manners, stations, and employments.

151 Their dress was such as might not bring upon them the suspicion of having any thing to conceal; yet the prince, wherever he came, expected to be obeyed, and the princess was frightened because those that came into her presence did not prostrate themselves before her. Imlac was forced to observe them with great vigilance, lest they should betray their rank by their unusual behaviour, and detained them several weeks in the first village, to accustom them to the sight of common mortals.

152 By degrees the royal wanderers were taught to understand that they had for a time laid aside their dignity, and were to expect only such regard as liberality and courtesy could procure. And Imlac having, by many admonitions, prepared them to endure the tumults of a port, and the ruggedness of the commercial race, brought them down to the sea-coast.

The prince and his sister, to whom every thing was new, were gratified equally at all places, and therefore remained for some months at the port, without any inclination to pass further. Imlac was content with their stay, because he did not think it safe to expose them, unpractised in the world, to the hazards of a foreign country.

At last he began to fear lest they should be discovered, 153
and proposed to fix a day for their departure. They had no pretensions to judge for themselves, and referred the whole scheme to his direction. He therefore took passage in a ship to Suez; and, when the time came, with great difficulty prevailed on the princess to enter the vessel. They had a quick and prosperous voyage, and from Suez travelled by land to Cairo.

CHAP. XVI.

THEY ENTER CAIRO, AND FIND EVERY MAN HAPPY.

Humanity, *homo, humanus.* Offended, *fendo.* Vulgar, *vulgus.* Chamber, *camera.* Adorned, *orno.* Immediately, *medius.* Politeness, *polis.* Language, *lingua.* Lectures, *lego, lectum.* Voluptuous, *voluptas.* Caution, *cautus.* Resort, *sortir.* Plenty, *plenus.* Merit, *mereor.* Delusion, *ludo.* Unalterably, *alter.* Infelicity, *felix.* Incontestable, *testis.*

As they approached the city, which filled the strangers 154
with astonishment, "This" said Imlac to the prince "is the place where travellers and merchants assemble from all the corners of the earth. You will here find men of every character, and every occupation. Commerce is here honourable: I will act as a merchant, and you shall live as strangers who have no other end of travel than curiosity; it will soon be observed that we are rich; our reputation will procure us access to all whom we shall desire to know; you will see all the conditions of humanity, and enable yourself at leisure to make your *choice of life.*"

They now entered the town, stunned by the noise, and 155
offended by the crowds. Instruction had not yet so pre-

vailed over habit, but that they wondered to see themselves pass undistinguished along the street, and met by the lowest of the people without reverence or notice. The princess could not at first bear the thought of being levelled with the vulgar, and for some days continued in her chamber, where she was served by her favourite Pekuah as in the palace of the valley.

156 Imlac, who understood traffic, sold part of the jewels the next day, and hired a house, which he adorned with such magnificence, that he was immediately considered as a merchant of great wealth. His politeness attracted many acquaintance, and his generosity made him courted by many dependents. His table was crowded by men of every nation, who all admired his knowledge, and solicited his
157 favour. His companions, not being able to mix in the conversation, could make no discovery of their ignorance or surprise, and were gradually initiated in the world as they gained knowledge of the language.

The prince had, by frequent lectures, been taught the use and nature of money; but the ladies could not, for a long time, comprehend what the merchants did with small pieces of gold and silver, or why things of so little use should be received as equivalent to the necessaries of life.

158 They studied the language two years, while Imlac was preparing to set before them the various ranks and conditions of mankind. He grew acquainted with all who had any thing uncommon in their fortune or conduct. He frequented the voluptuous and the frugal, the idle and the busy, the merchants and the men of learning.

The prince being now able to converse with fluency, and having learned the caution necessary to be observed in his intercourse with strangers, began to accompany Imlac to places of resort, and to enter into all assemblies, that he might make his *choice of life*.

For some time he thought choice needless, because all 159
appeared to him equally happy. Wherever he went he met gaiety and kindness, and heard the song of joy or the laugh of carelessness. He began to believe that the world overflowed with universal plenty, and that nothing was withheld either from want or merit; that every hand showered liberality, and every heart melted with benevolence; "and who then," says he, "will be suffered to be wretched?"

Imlac permitted the pleasing delusion, and was unwilling 160
to crush the hope of inexperience, till one day, having sat awhile silent, "I know not" said the prince "what can be the reason that I am more unhappy than any of our friends. I see them perpetually and unalterably cheerful, but feel my own mind restless and uneasy. I am unsatisfied with those pleasures which I seem most to court. I live in the crowds of jollity, not so much to enjoy company as to shun myself, and am only loud and merry to conceal my sadness."

"Every man" said Imlac "may, by examining his own 161
mind, guess what passes in the minds of others: when you feel that your own gaiety is counterfeit, it may justly lead you to suspect that of your companions not to be sincere. Envy is commonly reciprocal. We are long before we are convinced that happiness is never to be found; and each believes it possessed by others, to keep alive the hope of
obtaining it for himself. In the assembly where you passed 162
the last night, there appeared such sprightliness of air and volatility of fancy, as might have suited beings of a higher order, formed to inhabit serener regions inaccessible to care or sorrow; yet, believe me, prince, there was not one who did not dread the moment when solitude should deliver him to the tyranny of reflexion."

"This" said the prince "may be true of others, since

it is true of me; yet, whatever be the general infelicity of man, one condition is more happy than another, and wisdom surely directs us to take the least evil in the *choice of life*."

163 "The causes of good and evil" answered Imlac "are so various and uncertain, so often entangled with each other, so diversified by various relations, and so much subject to accidents which cannot be foreseen, that he who would fix his condition upon incontestable reasons of preference, must live and die inquiring and deliberating."

"But surely," said Rasselas, "the wise men, to whom we listen with reverence and wonder, chose that mode of life for themselves which they thought most likely to make them happy."

164 "Very few" said the poet "live by choice. Every man is placed in his present condition by causes which acted without his foresight, and with which he did not always willingly co-operate; and therefore you will rarely meet one who does not think the lot of his neighbour better than his own."

"I am pleased to think," said the prince, "that my birth has given me at least one advantage over others, by enabling me to determine for myself. I have here the world before me; I will review it at leisure: surely happiness is somewhere to be found."

CHAP. XVII.

THE PRINCE ASSOCIATES WITH YOUNG MEN OF SPIRIT AND GAIETY.

Societies, *socius*. Gross, *grosso*. Sensual, Sentiments, *sentio*. Order, *ordo*. Dejected, *jacio*. Concluded, *claudo*. Permanent, *maneo*. Frankness, *franc*. Remonstrance, *monstro*. Levity, *levo*. Intemperance, *tempero*. Spirits, *spiro*. Maturer, *maturus*. Enchantments, *cano*, *chanter*. Fancy, phantoms, *phaino*. General, *genos*, *genus*. Consciousness, *scio*. Derision, *rideo*.

RASSELAS rose next day, and resolved to begin his experiments upon life. "Youth" cried he "is the time of gladness: I will join myself to the young men whose only business is to gratify their desires, and whose time is all spent in a succession of enjoyments." 165

To such societies he was readily admitted; but a few days brought him back weary and disgusted. Their mirth was without images; their laughter without motive; their pleasures were gross and sensual, in which the mind had no part. Their conduct was at once wild and mean: they laughed at order and at law; but the frown of power dejected, and the eye of wisdom abashed them.

The prince soon concluded that he should never be happy 166
in a course of life of which he was ashamed. He thought it unsuitable to a reasonable being to act without a plan, and to be sad or cheerful only by chance. "Happiness" said he "must be something solid and permanent, without fear and without uncertainty."

But his young companions had gained so much of his regard by their frankness and courtesy, that he could not

167 leave them without warning and remonstrance. "My
friends," said he, "I have seriously considered our manners
and our prospects, and find that we have mistaken our own
interest. The first years of man must make provision for
the last. He that never thinks never can be wise. Perpetual
levity must end in ignorance; and intemperance,
though it may fire the spirits for an hour, will make life
168 short or miserable. Let us consider that youth is of no
long duration, and that in maturer age, when the enchantments
of fancy shall cease, and phantoms of delight dance
no more about us, we shall have no comforts but the esteem
of wise men, and the means of doing good. Let us,
therefore, stop, while to stop is in our power: let us live
as men who are sometime to grow old, and to whom it will
be the most dreadful of all evils to count their past years
by follies, and to be reminded of their former luxuriance
of health only by the maladies which riot has produced."

169 They stared awhile in silence one upon another, and at
last drove him away by a general chorus of continued
laughter.

The consciousness that his sentiments were just, and his intentions kind, was scarcely sufficient to support him against the horror of derision. But he recovered his tranquillity, and pursued his search.

CHAP. XVIII.

THE PRINCE FINDS A WISE AND HAPPY MAN.

Energy, *ergon*. Pronunciation, *nuncio*. Debased, *basis*. Faculty, Effect, Inefficacy, *facio*. Parent, *pario*. Rebels, *bellum*. Emaciated, *macer*. Invulnerable, *vulnus*. Implored, *ploro*. Hesitated, *hæreo*. Rational, *ratus*, *ratio*. Doctrines, *doceo*. Admire, *mirus*. Morality, *mos*. Philosopher, *philos*, *sophos*. Remedied, *medeor*. External, *externus*. Rhetorical, *rheo*.

As he was one day walking in the street, he saw a spacious 170
building, which all were, by the open doors, invited to
enter. He followed the stream of people, and found it a
hall or school of declamation, in which professors read
lectures to their auditory. He fixed his eye upon a sage
raised above the rest, who discoursed with great energy on
the government of the passions. His look was venerable,
his action graceful, his pronunciation clear, and his diction
elegant. He showed, with great strength of sentiment and 171
variety of illustration, that human nature is degraded and
debased when the lower faculties predominate over the
higher; that when fancy, the parent of passion, usurps the
dominion of the mind, nothing ensues but the natural effect of unlawful government,—perturbation and confusion;
that she betrays the fortresses of the intellect to rebels, and
excites her children to sedition against reason their lawful
sovereign. He compared reason to the sun, of which the
light is constant, uniform, and lasting; and fancy to a
meteor, of bright but transitory lustre, irregular in its
motion, and delusive in its direction.

He then communicated the various precepts given from 172
time to time for the conquest of passion, and displayed the

happiness of those who had obtained the important victory, after which man is no longer the slave of fear, nor the fool of hope; is no more emaciated by envy, inflamed by anger, emasculated by tenderness, or depressed by grief; but walks on calmly through the tumults or privacies of life, as the sun pursues alike his course through the calm or the stormy sky.

173 He enumerated many examples of heroes immovable by pain or pleasure, who looked with indifference on those modes or accidents to which the vulgar give the names of good and evil. He exhorted his hearers to lay aside their prejudices, and arm themselves against the shafts of malice or misfortune, by invulnerable patience; concluding, that this state only was happiness, and that this happiness was in every one's power.

174 Rasselas listened to him with the veneration due to the instructions of a superior being, and waiting for him at the door, humbly implored the liberty of visiting so great a master of true wisdom. The lecturer hesitated a moment, when Rasselas put a purse of gold into his hand, which he received with a mixture of joy and wonder.

"I have found" said the prince at his return to Imlac "a man who can teach all that is necessary to be known, who, from the unshaken throne of rational fortitude, looks down on the scenes of life changing beneath him. He speaks, and attention watches his lips; he reasons, and conviction closes his periods. This man shall be my future guide: I will learn his doctrines, and imitate his life."

175 "Be not too hasty" said Imlac "to trust or to admire the teachers of morality: they discourse like angels, but they live like men."

Rasselas, who could not conceive how any man could reason so forcibly without feeling the cogency of his own arguments, paid his visit in a few days, and was denied

admission. He had now learned the power of money, and
made his way by a piece of gold to the inner apartment,
where he found the philosopher, in a room half darkened,
with his eyes misty, and his face pale. "Sir," said he, 176
"you are come at a time when all human friendship is useless:
what I suffer cannot be remedied; what I have lost
cannot be supplied. My daughter, my only daughter, from
whose tenderness I expected all the comforts of my age,
died last night of a fever. My views, my purposes, my
hopes are at an end: I am now a lonely being disunited
from society."

"Sir," said the prince, "mortality is an event by which a wise man can never be surprised: we know that death is always near, and it should therefore always be expected."

"Young man," answered the philosopher, "you speak like
one that has never felt the pangs of separation." "Have 177
you then forgot the precepts," said Rasselas, "which you
so powerfully enforced? Has wisdom no strength to arm
the heart against calamity? Consider that external things
are naturally variable, but truth and reason are always the
same." "What comfort" said the mourner "can truth
and reason afford me? Of what effect are they now, but to
tell me that my daughter will not be restored?"

The prince, whose humanity would not suffer him to insult misery with reproof, went away convinced of the emptiness of rhetorical sound, and the inefficacy of polished periods and studied sentences.

CHAP. XIX.

A GLIMPSE OF PASTORAL LIFE.

Eager, *aigre*. Inquiry, Questions, *quæro*. Hermit, *eremos*. Cataract, *rhaktos*. Fame, *fama*. Sanctity, *sanctus*. Enduring, *durus*. Tended, Tents, *tendo*. Pasture, Pastoral, *pastum*. Innocent, *noceo*. Simplicity, *plico*. Rude, *rudis*. Vehemence, *veho*. Rustic, *rus*. Primeval, *primus*, *ævum*. Fabulous, *fabula*. Placid, *placeo*. Virtuous, *virtus*.

178 He was still eager upon the same inquiry; and having heard of a hermit, that lived near the lowest cataract of the Nile, and filled the whole country with the fame of his sanctity, resolved to visit his retreat, and inquire whether that felicity which public life could not afford, was to be found in solitude; and whether a man whose age and virtue made him venerable, could teach any peculiar art of shunning evils or enduring them.

179 Imlac and the princess agreed to accompany him; and, after the necessary preparations, they began their journey. Their way lay through the fields, where shepherds tended their flocks, and the lambs were playing upon the pasture. "This" said the poet "is the life which has been often celebrated for its innocence and quiet; let us pass the heat of the day among the shepherds' tents, and know whether all our searches are not to terminate in pastoral simplicity."

180 The proposal pleased them, and they induced the shepherds, by small presents and familiar questions, to tell their opinion of their own state. They were so rude and ignorant, so little able to compare the good with the evil of the occupation, and so indistinct in their narratives and

descriptions, that very little could be learned from them; but it was evident that their hearts were cankered with discontent, that they considered themselves as condemned to labour for the luxury of the rich, and looked up with stupid malevolence toward those that were placed above them.

The princess pronounced with vehemence, that she 181
would never suffer these envious savages to be her companions, and that she should not soon be desirous of seeing any more specimens of rustic happiness; but could not believe that all the accounts of primeval pleasures were fabulous, and was yet in doubt, whether life had any thing that could be justly preferred to the placid gratifications of fields and woods. She hoped that the time would come, when, with a few virtuous and elegant companions, she should gather flowers planted by her own hand, fondle the lambs of her own ewe, and listen without care, among brooks and breezes, to one of her maidens reading in the shade.

CHAP. XX.

THE DANGER OF PROSPERITY.

Journey, *jour.* Compelled, *pello.* Distance, Stately, *sto.* Flowery, *flos.* Vacant, *vaco.* Rivulet, *rivus.* Accommodations, *commodus.* Hospitality, *hospes.* Appearances, *pareo.* Discern, *cerno.* Eloquence, *loquor.* Civility, *civis.* Domestics, *domus.* Enemy, *amo.* Incensed, *candeo.* Uncertain, *certus.* Deprecating, *precor.* Indignation, *dignus.*

On the next day they continued their journey, till the heat 182
compelled them to look round for shelter. At a small

distance they saw a thick wood, which they no sooner entered than they perceived that they were approaching the habitations of men. The shrubs were diligently cut away, to open walks where the shades were darkest; the boughs of opposite trees were artificially interwoven; seats of flowery turf were raised in vacant spaces; and a rivulet, that wantoned along the side of a winding path, had its banks sometimes opened into small basins, and its stream sometimes obstructed by little mounds of stone, heaped together to increase its murmurs.

183 They passed slowly through the wood, delighted with such unexpected accommodations, and entertained each other with conjecturing what or who he could be, that, in those rude and unfrequented regions, had leisure and art for such harmless luxury.

As they advanced, they heard the sound of music, and saw youths and virgins dancing in the grove; and going still further, beheld a stately palace built upon a hill, surrounded with woods. The laws of eastern hospitality allowed them to enter, and the master welcomed them like a man liberal and wealthy.

184 He was skilful enough in appearances soon to discern that they were no common guests, and spread his table with magnificence. The eloquence of Imlac caught his attention, and the lofty courtesy of the princess excited his respect. When they offered to depart, he entreated their stay, and was the next day still more unwilling to dismiss them than before. They were easily persuaded to stop, and civility grew up in time to freedom and confidence.

185 The prince now saw all the domestics cheerful, and all the face of nature smiling round the place, and could not forbear to hope he should find here what he was seeking; but when he was congratulating the master upon his possessions, he answered with a sigh, "My condition has

indeed the appearance of happiness, but appearances are delusive. My prosperity puts my life in danger; the Bassa of Egypt is my enemy, incensed only by my wealth and popularity. I have been hitherto protected against him by the princes of the country; but as the favour of the great is uncertain, I know not how soon my defenders may be persuaded to share the plunder with the Bassa. I have sent my treasures into a distant country, and, upon the first alarm, am prepared to follow them. Then will my enemies riot in my mansion, and enjoy the gardens which I have planted."

They all joined in lamenting his danger, and deprecating 186
his exile; and the princess was so much disturbed with the tumult of grief and indignation, that she retired to her apartment.

They continued with their kind inviter a few days longer, and then went forward to find the hermit.

CHAP. XXI.

THE HAPPINESS OF SOLITUDE. THE HERMIT'S HISTORY.

Uniform, *unus, forma.* Pensive, *pendeo.* Assisted, *sisto.* Appropriated, *proprius.* Unregarded, *garder.* Saluted, *salus.* Wine, *vinum.* Reputation, *puto.* Devote, Devout, *votum.* Recommended, *mando.* Example, *exemplum.* Military, *miles.* Battles, *battre.* Residence, *sedeo.* Distracted, *traho,* Perplexities, *plecto.* Vanities, *vanus.* Relaxation, *laxus.*

THEY came on the third day, by the direction of the 187
peasants, to the hermit's cell: it was a cavern in the side of a mountain, overshadowed with palm trees; at such a distance from the cataract, that nothing more was heard

than a gentle uniform murmur, such as composed the mind to pensive meditation, especially when it was assisted by the wind whistling among the branches. The first rude essay of nature had been so much improved by human labour, that the cave contained several apartments appropriated to different uses, and often afforded lodging to travellers, whom darkness or tempests happened to overtake.

188 The hermit sat on a bench at the door, to enjoy the coolness of the evening. On one side lay a book with pens and papers, on the other mechanical instruments of various kinds. As they approached him unregarded, the princess observed that he had not the countenance of a man that had found, or could teach, the way to happiness.

189 They saluted him with great respect, which he repaid like a man not unaccustomed to the forms of courts. "My children," said he, "if you have lost your way, you shall be willingly supplied with such conveniences for the night as this cavern will afford. I have all that nature requires, and you will not expect delicacies in a hermit's cell."

190 They thanked him, and, entering, were pleased with the neatness and regularity of the place. The hermit set flesh and wine before them, though he fed only upon fruits and water. His discourse was cheerful without levity, and pious without enthusiasm. He soon gained the esteem of his guests, and the princess repented of her hasty censure.

191 At last Imlac began thus: "I do not now wonder that your reputation is so far extended. We have heard at Cairo of your wisdom, and came hither to implore your direction for this young man and maiden in the *choice of life.*"

"To him that lives well," answered the hermit, "every form of life is good; nor can I give any other rule for choice, than to remove from all apparent evil."

"He will remove most certainly from evil," said the
prince, "who shall devote himself to that solitude which
you have recommended by your example."

"I have indeed lived fifteen years in solitude," said the 192
hermit, "but have no desire that my example should gain
any imitators. In my youth I professed arms, and was
raised by degrees to the highest military rank. I have
traversed wide countries at the head of my troops, and
seen many battles and sieges. At last, being disgusted by
the preferments of a younger officer, and feeling that my
vigour was beginning to decay, I resolved to close my life
in peace, having found the world full of snares, discord,
and misery. I had once escaped from the pursuit of the
enemy by the shelter of this cavern, and therefore chose it
for my final residence. I employed artificers to form it
into chambers, and stored it with all that I was likely to
want.

"For some time after my retreat, I rejoiced like a 193
tempest-beaten sailor at his entrance into the harbour,
being delighted with the sudden change of the noise and
hurry of war to stillness and repose. When the pleasure
of novelty went away, I employed my hours in examining
the plants which grew in the valley, and the minerals
which I collected from the rocks. But that inquiry is now
grown tasteless and irksome. I have been for some time 194
unsettled and distracted: my mind is disturbed with a
thousand perplexities of doubt and vanities of imagination,
which hourly prevail upon me, because I have no opportu-
nities of relaxation or diversion. I am sometimes ashamed
to think that I could not secure myself from vice, but by
retiring from the exercise of virtue, and begin to suspect
that I was rather impelled by resentment, than led by
devotion, into solitude. My fancy riots in scenes of folly, 195
and I lament that I have lost so much and have gained so

little. In solitude, if I escape the example of bad men, I want likewise the counsel and conversation of the good. I have been long comparing the evils with the advantages of society, and resolve to return into the world to-morrow. The life of a solitary man will be certainly miserable, but not certainly devout."

They heard his resolution with surprise, but after a short pause, offered to conduct him to Cairo. He dug up a considerable treasure which he had hid among the rocks, and accompanied them to the city, on which, as he approached it, he gazed with rapture.

CHAP. XXII.

THE HAPPINESS OF A LIFE LED ACCORDING TO NATURE.

Acute, *acuo*. Depreciated, *pretium*. Laudably, *laudo*. Hypocrite, *krisis*, *krites*. Claims, *clamo*. Purify, *purus*. Efface, *facies*. Instilled, *stillo*. Nature, Nativity, *nascor*. Importunities, *porto*. Prescribe, *scribo*. Amuse, *musa*. Intricate, *tricæ*. Ratiocinations, *ratus*. Maxim, *maximus*. Deviation, *via*. System, *stasis*, *histemi*. Vanquished, *vinco*.

196 RASSELAS went often to an assembly of learned men, who met at stated times to unbend their minds, and compare their opinions. Their manners were somewhat coarse, but their conversation was instructive, and their disputations acute, though sometimes too violent, and often continued till neither controvertist remembered upon what question they began. Some faults were almost general among them: every one was desirous to dictate to the rest, and every one was pleased to hear the genius or knowledge of another depreciated.

In this assembly Rasselas was relating his interview 197
with the hermit, and the wonder with which he heard him censure a course of life which he had so deliberately chosen, and so laudably followed. The sentiments of the hearers were various. Some were of opinion, that the folly of his choice had been justly punished by condemnation to perpetual perseverance. One of the youngest among them, with great vehemence, pronounced him a hypocrite. Some talked of the right of society to the labour of individuals, and considered retirement as a desertion of duty. Others readily allowed that there was a time when the claims of the public were satisfied, and when a man might properly sequester himself, to review his life, and purify his heart.

One, who appeared more affected with the narrative 198
than the rest, thought it likely that the hermit would, in a few years, go back to his retreat, and perhaps, if shame did not restrain or death intercept him, return once more from his retreat into the world: "For the hope of happiness," said he, "is so strongly impressed, that the longest experience is not able to efface it. Of the present state, whatever it be, we feel, and are forced to confess, the misery; yet, when the same state is again at a distance, imagination paints it as desirable. But the time will surely come, when desire will be no longer our torment, and no man shall be wretched but by his own fault."

"This" said a philosopher, who had heard him with 199
tokens of great impatience "is the present condition of a wise man. The time is already come, when none are wretched but by their own fault. Nothing is more idle than to inquire after happiness, which nature has kindly placed within our reach. The way to be happy is to live according to nature, in obedience to that universal and unalterable law with which every heart is originally im-

pressed; which is not written on it by precept, but engraven by destiny, not instilled by education, but infused
00 at our nativity. He that lives according to nature will suffer nothing from the delusions of hope, or importunities of desire; he will receive and reject with equability of temper, and act or suffer as the reason of things shall alternately prescribe. Other men may amuse themselves with subtle definitions, or intricate ratiocinations. Let them learn to be wise by easier means: let them observe the hind of the forest, and the linnet of the grove; let them consider the life of animals, whose motions are regulated by instinct: they obey their guide, and are happy. Let us therefore, at length, cease to dispute, and learn to live; throw away the encumbrance of precepts, which they who utter them with so much pride and pomp do not understand, and carry with us this simple and intelligible maxim,—that deviation from nature is deviation from happiness."

1 When he had spoken, he looked round him with a placid air, and enjoyed the consciousness of his own beneficence. "Sir," said the prince with great modesty, "as I, like all the rest of mankind, am desirous of felicity, my closest attention has been fixed upon your discourse; I doubt not the truth of a position which a man so learned has so confidently advanced:—let me only know what it is to live according to nature."

2 "When I find young men so humble and so docile," said the philosopher, "I can deny them no information which my studies have enabled me to afford.—To live according to nature, is to act always with due regard to the fitness arising from the relations and qualities of causes and effects; to concur with the great and unchangeable scheme of universal felicity; to co-operate with the general disposition and tendency of the present system of things."

The prince soon found that this was one of the sages 203
whom he should understand less as he heard him longer. He therefore bowed and was silent; and the philosopher, supposing him satisfied, and the rest vanquished, rose up, and departed with the air of a man that had co-operated with the present system.

CHAP. XXIII.

THE PRINCE AND HIS SISTER DIVIDE BETWEEN THEM THE WORK OF OBSERVATION.

Reflexions, *flecto*. Direct, *rego*. Ignorant, *ignoro*. Communicated, *communis*. Comfort, *fortis*. Discoursed, *curro*. Succeed, Recesses, *cedo*. Private, *privus*. Peace, *pax*. Humbler, *humus*, *humilis*. Authority, *augeo*. Supreme, *superus*, *supremus*. Modest, *modus*. Habitations, *habeo*, *habito*. Fortune, *fors*. Designs, *signum*. Distress, *stringo*.

RASSELAS returned home full of reflections, doubtful how 204
to direct his future steps. Of the way to happiness he found the learned and simple equally ignorant; but, as he was yet young, he flattered himself that he had time remaining for more experiments and further inquiries. He communicated to Imlac his observations and his doubts, but was answered by him with new doubts, and remarks that gave him no comfort. He therefore discoursed more frequently and freely with his sister, who had yet the same hope with himself, and always assisted him to give some reason why, though he had been hitherto frustrated, he might succeed at last.

"We have hitherto" said she "known but little of the 205
world: we have never yet been either great or mean. In

our own country, though we had royalty, we had no power; and in this, we have not yet seen the private recesses of domestic peace. Imlac favours not our search, lest we should in time find him mistaken. We will divide the task between us: you shall try what is to be found in the splendour of courts, and I will range the shades of humbler life. Perhaps command and authority may be the supreme blessings, as they afford most opportunities of doing good; or, perhaps, what this world can give may be found in the modest habitations of middle fortune, too low for great designs, and too high for penury and distress."

CHAP. XXIV.

THE PRINCE EXAMINES THE HAPPINESS OF HIGH STATIONS.

Applauded, *plaudo*. Retinue, Content, Continual, *teneo*. Distinguished, *stizo*, *stinguo*. Curiosity, *curo*. Intimacy, *internus*, *intimus*. Obedience, *audio*, *obedio*. Edicts, *dico*. Administration, *minister*, Sublime, *sublimis*. Satisfaction, *satis*, *facio*. Millions, *mille*. Particular, *pars*. Solution, *solvo*. Stratagems, *stratos*. Censure, *censeo*. Revocation, *voco*. Constantinople, *polis*. Prerogatives, *rogo*.

206 Rasselas applauded the design, and appeared next day with a splendid retinue at the court of the Bassa. He was soon distinguished for his magnificence, and admitted, as a prince whose curiosity had brought him from distant countries, to an intimacy with the great officers, and frequent conversation with the Bassa himself.

He was at first inclined to believe, that the man must be pleased with his own condition whom all approached with reverence and heard with obedience, and who had the

power to extend his edicts to a whole kingdom. "There 207
can be no pleasure" said he "equal to that of feeling at once the joy of thousands all made happy by wise administration. Yet, since by the law of subordination this sublime delight can be in one nation but the lot of one, it is surely reasonable to think that there is some satisfaction more popular and accessible, and that millions can hardly be subjected to the will of a single man, only to fill his particular breast with incommunicable content."

These thoughts were often in his mind, and he found no 208
solution of the difficulty. But as presents and civilities gained him more familiarity, he found that almost every man who stood high in employment hated all the rest, and was hated by them, and that their lives were a continual succession of plots and detections, stratagems and escapes, faction and treachery. Many of those who surrounded the Bassa, were sent only to watch and report his conduct; every tongue was muttering censure, and every eye was searching for a fault.

At last the letters of revocation arrived, the Bassa was 209
carried in chains to Constantinople, and his name was mentioned no more.

"What are we now to think of the prerogatives of power," said Rasselas to his sister; "is it without any efficacy to good? or, is the subordinate degree only dangerous, and the supreme safe and glorious? Is the Sultan the only happy man in his dominions? or, is the Sultan himself subject to the torments of suspicion and the dread of enemies?"

In a short time the second Bassa was deposed; the Sultan that had advanced him was murdered by the Janizaries, and his successor had other views and different favourites.

CHAP. XXV.

THE PRINCESS PURSUES HER INQUIRY WITH MORE DILIGENCE THAN SUCCESS.

Insinuated, *sinus*. Airy, *aer*. Petty, *petit*. Competitions, *peto*. Beauty, *beau*. Quality, *qualis*. Transient, *itum*, *iens*. Unconnected, *necto*. Confounds, Refused, *fundo*. Circles, *circus*. Animals, *anima*. Affability, *fari*. Affluence, *fluo*. Poverty, *pauper*. Extravagance, *vagus*. Temporary, *tempus*. Benefactress, *bene*, *facio*. Ostentation, *tendo*.

210 The princess, in the mean time, insinuated herself into
many families; for there are few doors through which
liberality, joined with good humour, cannot find its way.
The daughters of many houses were airy and cheerful;
but Nekayah had been too long accustomed to the con-
versation of Imlac and her brother, to be much pleased
with childish levity, and prattle which had no meaning.
She found their thoughts narrow, their wishes low, and
their merriment often artificial. Their pleasures, poor as
they were, could not be preserved pure, but were embit-
tered by petty competitions and worthless emulation.
They were always jealous of the beauty of each other;
of a quality to which solicitude can add nothing, and
211 from which detraction can take nothing away. Many
were in love with triflers like themselves, and many
fancied that they were in love when in truth they were
only idle. Their affection was not fixed on sense or virtue,
and therefore seldom ended but in vexation. Their grief,
however, like their joy, was transient; every thing floated
in their mind unconnected with the past or future, so that

one desire easily gave way to another, as a second stone cast into the water effaces and confounds the circles of the first.

With these girls she played as with inoffensive animals, 212
and found them proud of her countenance, and weary of her company.

But her purpose was to examine more deeply, and her affability easily persuaded the hearts that were swelling with sorrow to discharge their secrets in her ear; and those whom hope flattered, or prosperity delighted, often courted her to partake their pleasures.

The princess and her brother commonly met in the 213
evening, in a private summer house on the bank of the Nile, and related to each other the occurrences of the day. As they were sitting together, the princess cast her eyes upon the river that flowed before her. "Answer," said she, "great Father of Waters, thou that rollest thy floods through eighty nations, to the invocations of the daughter of thy native king. Tell me if thou waterest, through all thy course, a single habitation from which thou dost not hear the murmurs of complaint?"

"You are, then," said Rasselas, "not more successful 214
in private houses, than I have been in courts." "I have, since the last partition of our provinces," said the princess, "enabled myself to enter familiarly into many families, where there was the fairest show of prosperity and peace, and know not one house that is not haunted by some fury that destroys their quiet.

"I did not seek ease among the poor, because I con- 215
cluded that there it could not be found. But I saw many poor, whom I had supposed to live in affluence. Poverty has, in large cities, very different appearances: it is often concealed in splendour, and often in extravagance. It is the care of a very great part of mankind to conceal their indigence from the rest; they support themselves by tem-

porary expedients, and every day is lost in contriving for the morrow.

216 "This, however, was an evil, which, though frequent, I saw with less pain, because I could relieve it. Yet some have refused my bounties; more offended with my quickness to detect their wants, than pleased with my readiness to succour them; and others, whose exigencies compelled them to admit my kindness, have never been able to forgive their benefactress. Many, however, have been sincerely grateful, without the ostentation of gratitude, or the hope of other favours."

CHAP. XXVI.

THE PRINCESS CONTINUES HER REMARKS UPON PRIVATE LIFE.

Concert, *certo*. Contrary, *contra*. Credit, *credo*. Assertions, *sero*. False, *fallo*. Gradual, Progression, *gradior*. Precipitance, *caput*. Deifies, *deus*, *facio*. Anger, Anxiety, *ango*. Contempt, *temno*. Impeded, *pes*. Imperious, *impero*. Rarely, *rarus*. Vicious, *vitium*. Inferiority, *inferus*. Debars, *barre*. Privileges, *privus*, *lex*. Sympathy, *pathos*.

217 Nekayah, perceiving her brother's attention fixed, proceeded in her narrative.

"In families, where there is or is not poverty, there is commonly discord: if a kingdom be, as Imlac tells us, a great family, a family likewise is a little kingdom, torn with factions, and exposed to revolutions. An unpractised observer expects the love of parents and children to be constant and equal; but this kindness seldom continues beyond the years of infancy: in a short time the children

become rivals to their parents; benefits are allayed by reproaches, and gratitude debased by envy.

"Parents and children seldom act in concert: each 218
child endeavours to appropriate the esteem or fondness of the parents, and the parents, with yet less temptation, betray each other to their children; thus, some place their confidence in the father, and some in the mother, and by degrees the house is filled with artifices and feuds.

"The opinions of children and parents, of the young 219
and the old, are naturally opposite, by the contrary effects of hope and despondence, of expectation and experience, without crime or folly on either side. The colours of life in youth and age appear different, as the face of nature in spring and winter. And how can children credit the assertions of parents, which their own eyes show them to be false?

"Few parents act in such a manner as much to enforce 220
their maxims by the credit of their lives. The old man trusts wholly to slow contrivance and gradual progression; the youth expects to force his way by genius, vigour, and precipitance. The old man pays regard to riches, and the youth reverences virtue. The old man deifies prudence; the youth commits himself to magnanimity and chance. The young man, who intends no ill, believes that none is intended, and therefore acts with openness and candour; but his father, having suffered the injuries of fraud, is impelled to suspect, and too often allured to practise it. Age 221
looks with anger on the temerity of youth, and youth with contempt on the scrupulosity of age. Thus parents and children, for the greatest part, live on to love less and less; and, if those whom nature has thus closely united are the torments of each other, where shall we look for tenderness and consolation?"

"Surely," said the prince, "you must have been un-

fortunate in your choice of acquaintance: I am unwilling to believe, that the most tender of all relations is thus impeded in its effects by natural necessity."

12 "Domestic discord" answered she "is not inevitably and fatally necessary; but yet it is not easily avoided. We seldom see that a whole family is virtuous; the good and evil cannot well agree; and the evil can yet less agree with one another; even the virtuous fall sometimes to variance, when their virtues are of different kinds, and tending to extremes. In general, those parents have most reverence who most deserve it; for he that lives well cannot be despised.

13 "Many other evils infest private life. Some are the slaves of servants whom they have trusted with their affairs. Some are kept in continual anxiety by the caprice of rich relations, whom they cannot please, and dare not offend. Some husbands are imperious, and some wives perverse: and, as it is always more easy to do evil than good, though the wisdom or virtue of one can very rarely make many happy, the folly or vice of one may often make many miserable."

"If such be the general effect of marriage," said the prince, "I shall, for the future, think it dangerous to connect my interest with that of another, lest I should be unhappy by my partner's fault."

14 "I have met" said the princess "with many who live single for that reason; but I never found that their prudence ought to raise envy. They dream away their time without friendship, without fondness, and are driven to rid themselves of the day, for which they have no use, by childish amusements or vicious delights. They act as beings under the constant sense of some known inferiority, that fills their minds with rancour, and their tongues with censure. They are peevish at home, and malevolent

abroad; and, as the outlaws of human nature, make it their business and their pleasure to disturb that society which debars them from its privileges. To live without feeling 225
or exciting sympathy, to be fortunate without adding to the felicity of others, or afflicted without tasting the balm of pity, is a state more gloomy than solitude: it is not retreat, but exclusion from mankind. Marriage has many pains, but celibacy has no pleasures."

"What then is to be done?" said Rasselas; "the more we inquire, the less we can resolve. Surely he is most likely to please himself that has no other inclination to regard."

CHAP. XXVII.

DISQUISITION UPON GREATNESS.

Surveyed, Evident, Visible, *video*. Supposed, Exposed, Opposition, *pono*. Grandeur, *grandis*. Acts, Agents, *ago*. Compass, *pas*. Conferred, Preference, *fero*. Magnanimous, *magnus*, *animus*. Exalted, *altus*. Inexorable, *os*, *oro*. Destructive, Obstruct, *struo*. Servility, *servio*. Adequate, *æquus*. Tempted, *tento*. Deciding, *cædo*. Maintained, *manus*, *teneo*. Incident, *cado*. Famine, *fames*. Calamity, *calamus*.

The conversation had a short pause. The prince having 226
considered his sister's observations, told her, that she had surveyed life with prejudice, and supposed misery where she did not find it. "Your narrative" says he "throws yet a darker gloom upon the prospects of futurity; the predictions of Imlac were but faint sketches of the evils painted by Nekayah. I have been lately convinced that 227
quiet is not the daughter of grandeur or of power: that her

presence is not to be bought by wealth, nor enforced by conquest. It is evident, that as any man acts in a wider compass, he must be more exposed to opposition from enmity, or miscarriage from chance; whoever has many to please or to govern, must use the ministry of many agents, some of whom will be wicked, and some ignorant; by some he will be misled, and by others obeyed. If he gratifies one he will offend another; those that are not favoured will think themselves injured; and, since favours can be conferred but upon few, the greater number will be always discontented."

228 "The discontent" said the princess "which is thus unreasonable, I hope that I shall always have spirit to despise, and you power to repress."

"Discontent" answered Rasselas "will not always be without reason, under the most just and vigilant administration of public affairs. None, however attentive, can always discover that merit which indigence or faction may happen to obscure; and none, however powerful, can
229 always reward it. Yet he that sees inferior desert advanced above him, will naturally impute that preference to partiality or caprice; and, indeed, it can scarcely be hoped that any man, however magnanimous by nature, or exalted by condition, will be able to persist for ever in fixed and inexorable justice of distribution: he will sometimes indulge his own affections, and sometimes those of his favourites; he will permit some to please him who can never serve him; he will discover in those whom he loves, qualities which in reality they do not possess; and to those from whom he receives pleasure, he will in his turn endea-
230 vour to give it. Thus will recommendations sometimes prevail which were purchased by money, or by the more destructive bribery of flattery and servility.

"He that has much to do will do something wrong, and

of that wrong must suffer the consequences; and, if it were possible that he should always act rightly, yet when such numbers are to judge of his conduct, the bad will censure and obstruct him by malevolence, and the good sometimes by mistake.

"The highest stations cannot therefore hope to be the abodes of happiness, which I would willingly believe to have fled from thrones and palaces to seats of humble privacy and placid obscurity. For what can hinder the satisfaction, or intercept the expectations, of him whose abilities are adequate to his employments, who sees with his own eyes the whole circuit of his influence, who chooses by his own knowledge all whom he trusts, and whom none are tempted to deceive by hope or fear? Surely he has nothing to do but to love and to be loved, to be virtuous and to be happy." 231

"Whether perfect happiness would be procured by perfect goodness," said Nekayah, "this world will never afford an opportunity of deciding. But this, at least, may be maintained, that we do not always find visible happiness in proportion to visible virtue. All natural and almost all political evils, are incident alike to the bad and good: they are confounded in the misery of a famine, and not much distinguished in the fury of a faction; they sink together in a tempest, and are driven together from their country by invaders. All that virtue can afford is quietness of conscience and a steady prospect of a happier state; this may enable us to endure calamity with patience; but remember that patience must suppose pain." 232

CHAP. XXVIII.

RASSELAS AND NEKAYAH CONTINUE THEIR CONVERSATION.

Errors, *erro*. Ordained, *ordo*. Querulous, *queror*. Flourish, *flos*. Armies, *arma*. Negotiating, *negotium*. Revolutions, *volvo*. Motions, Promoting, *moveo*. Innumerable, Numerical, *numerus*. Collisions, *lædo*. Instigation, *stizo*, *stigo*. Passion, *patior*. Compacts, *pango*. Note, *notus*. Multiplicity, Complication, Multifarious, *multus*, *plico*. Alternately, *alter*. Memory, *memor*. Heaven, *heafan*.

233 "DEAR princess," said Rasselas, "you fall into the common errors of exaggeratory declamation, by producing, in a familiar disquisition, examples of national calamities, and scenes of extensive misery, which are found in books rather than in the world, and which, as they are horrid, are ordained to be rare. Let us not imagine evils which we do not feel, nor injure life by misrepresentations. I cannot bear that querulous eloquence which threatens every city with a siege like that of Jerusalem, that makes famine attend on every flight of locusts, and suspends pestilence on the wing of every blast that issues from the south.

234 "On necessary and inevitable evils which overwhelm kingdoms at once, all disputation is vain: when they happen they must be endured. But it is evident, that these bursts of universal distress are more dreaded than felt; thousands and ten thousands flourish in youth and wither in age, without the knowledge of any other than domestic evils, and share the same pleasures and vexations, whether their kings are mild or cruel, whether the armies of their country pursue their enemies or retreat before

them. While courts are disturbed with intestine competitions, and ambassadors are negotiating in foreign countries, the smith still plies his anvil, and the husbandman drives his plough forward; the necessaries of life are required and obtained; and the successive business of the seasons continues to make its wonted revolutions.

"Let us cease to consider what, perhaps, may never 235
happen, and what, when it shall happen, will laugh at human speculation. We will not endeavour to modify the motions of the elements, or to fix the destiny of kingdoms. It is our business to consider what beings like us may perform; each labouring for his own happiness, by promoting within his circle, however narrow, the happiness of others.

"Marriage is evidently the dictate of nature; men and women are made to be companions of each other; and therefore I cannot be persuaded but that marriage is one of the means of happiness."

"I know not" said the princess "whether marriage be 236
more than one of the innumerable modes of human misery. When I see and reckon the various forms of connubial infelicity, the unexpected causes of lasting discord, the diversities of temper, the oppositions of opinion, the rude collisions of contrary desire where both are urged by violent impulses, the obstinate contests of disagreeing virtues where both are supported by consciousness of good intention, I am sometimes disposed to think with the severer casuists of most nations, that marriage is rather permitted than approved, and that none, but by the instigation of a passion too much indulged, entangle themselves with indissoluble compacts."

"You seem to forget," replied Rasselas, "that you have, 237
even now, represented celibacy as less happy than marriage. Both conditions may be bad, but they cannot both be worst. Thus it happens when wrong opinions are entertained, that

they mutually destroy each other, and leave the mind open to truth."

238 "I did not expect" answered the princess "to hear that imputed to falsehood which is the consequence only of frailty. To the mind, as to the eye, it is difficult to compare with exactness objects vast in their extent, and various in their parts. Where we see or conceive the whole at once, we readily note the discriminations, and decide the preference; but of two systems, of which neither can be surveyed by any human being in its full compass of magnitude and multiplicity of complication, where is the wonder, that, judging of the whole by parts, I am alternately affected by one and the other, as either presses on my memory or fancy? We differ from ourselves, just as we differ from each other, when we see only part of the question, as in the multifarious relations of politics and morality; but when we perceive the whole at once, as in numerical computations, all agree in one judgment, and none ever varies his opinion."

239 "Let us not add" said the prince "to the other evils of life the bitterness of controversy, nor endeavour to vie with each other in subtilties of argument. We are employed in a search, of which both are equally to enjoy the success, or suffer by the miscarriage. It is therefore fit that we assist each other. You surely conclude too hastily from the infelicity of marriage against its institution: will not the misery of life prove equally that life cannot be the gift of heaven? The world must be peopled by marriage, or peopled without it."

"How the world is to be peopled," returned Nekayah, "is not my care, and needs not be yours. I see no danger that the present generation should omit to leave successors behind them: we are not now inquiring for the world, but for ourselves."

CHAP. XXIX.

THE DEBATE OF MARRIAGE CONTINUED.

Sacrificed, *sacer*, *facio*. Conjugal, *jugum*. Similarity, Dissimilitudes, *similis*. Voluntary, *volo*. Selection, Collect, Neglected, *lego*, *lectum*. Eminently, *mineo*. Comprehensiveness, *prehendo*. Method, *hodos*. Desultory, *salio*. Rigidity, *rigeo*. Investigation, *vestigium*, Logic, *lego*, *lexo*, *logos*. Pair, *par*. Adjust, *justus*. Minute, Diminution, *minor*. Detail, *tailler*. Attrition, *tritus*. Confirms, *firmus*.

"The good of the whole" says Rasselas "is the same with the good of all its parts. If marriage be best for mankind, it must be evidently best for individuals; or a permanent and necessary duty must be the cause of evil, and some must be inevitably sacrificed to the convenience of others. In the estimate which you have made of the two states, it appears that the incommodities of a single life are, in a great measure, necessary and certain, but those of the conjugal state accidental and avoidable. 240

"I cannot forbear to flatter myself, that prudence and benevolence will make marriage happy. The general folly of mankind is the cause of general complaint. What can be expected but disappointment and repentance from a choice made in the immaturity of youth, in the ardour of desire, without judgment, without foresight, without inquiry after conformity of opinions, similarity of manners, rectitude of judgment, or purity of sentiment? 241

"Such is the common process of marriage. A youth and maiden, meeting by chance or brought together by artifice, exchange glances, reciprocate civilities, go home, and dream of one another. Having little to divert atten- 242

tion, or diversify thought, they find themselves uneasy when they are apart, and therefore conclude that they shall be happy together. They marry, and discover what nothing but voluntary blindness before had concealed: they wear out life in altercations, and charge nature with cruelty.

243 "From those early marriages proceeds likewise the rivalry of parents and children. The son is eager to enjoy the world before the father is willing to forsake it, and there is hardly room at once for two generations. The daughter begins to bloom before the mother can be content to fade, and neither can forbear to wish for the absence of the other.

244 "Surely all these evils may be avoided by that deliberation and delay which prudence prescribes to irrevocable choice. In the variety and jollity of youthful pleasures, life may be well enough supported without the help of a partner. Longer time will increase experience, and wider views will allow better opportunities of inquiry and selection: one advantage, at least, will be certain; the parents will be visibly older than their children."

245 "What reason cannot collect," said Nekayah, "and what experiment has not yet taught, can be known only from the report of others. I have been told that late marriages are not eminently happy. This is a question too important to be neglected, and I have often proposed it to those whose accuracy of remark, and comprehensiveness of knowledge, made their suffrages worthy of regard. They have generally determined that it is dangerous for a man and woman to suspend their fate upon each other, at a time when opinions are fixed, and habits are established; when friendships have been contracted on both sides; when life has been planned into method, and the mind has long enjoyed the contemplation of its own prospects.

"It is scarcely possible that two travelling through the 246
world under the conduct of chance, should have been both directed to the same path, and it will not often happen that either will quit the track which custom has made pleasing. When the desultory levity of youth has settled into regularity, it is soon succeeded by pride ashamed to yield, or obstinacy delighting to contend. And even though mutual esteem produces mutual desire to please, time itself, as it modifies unchangeably the external mien, determines likewise the direction of the passions, and gives an inflexible rigidity to the manners. Long customs are not easily broken: he that attempts to change the course of his own life, very often labours in vain: and how shall we do that for others, which we are seldom able to do for ourselves?"

"But surely," interposed the prince, "you suppose the 247
chief motive of choice forgotten or neglected. Whenever I shall seek a wife, it shall be my first question, whether she be willing to be led by reason."

"Thus it is" said Nekayah "that philosophers are deceived. There are a thousand familiar disputes which reason never can decide; questions that elude investigation, and make logic ridiculous; cases where something must be done, and where little can be said. Consider the state of mankind, and inquire how few can be supposed to act upon any occasions, whether small or great, with all the reasons of action present to their minds. Wretched would be the pair above all names of wretchedness, who should be doomed to adjust by reason, every morning, all the minute detail of a domestic day.

"Those who marry at an advanced age, will probably 248
escape the encroachments of their children; but, in diminution of this advantage, they will be likely to leave them, ignorant and helpless, to a guardian's mercy; or, if that

should not happen, they must at least go out of the world before they see those whom they love best either wise or great.

249 "From their children, if they have less to fear, they have less also to hope, and they lose, without equivalent, the joys of early love, and the convenience of uniting with manners pliant, and minds susceptible of new impressions, which might wear away their dissimilitudes by long cohabitation, as soft bodies, by continual attrition, conform their surfaces to each other.

250 "I believe it will be found, that those who marry late are best pleased with their children, and those who marry early, with their partners."

"The union of these two affections" said Rasselas "would produce all that could be wished. Perhaps there is a time when marriage might unite them, a time neither too early for the father, nor too late for the husband."

251 "Every hour" answered the princess "confirms my prejudice in favour of the position so often uttered by the mouth of Imlac, — That nature sets her gifts on the right hand and on the left. Those conditions which flatter hope and attract desire, are so constituted, that, as we approach one, we recede from another. There are goods so opposed that we cannot seize both, but, by too much prudence, may pass between them at too great a distance to reach either. This is often the fate of long consideration: he does nothing who endeavours to do more than is allowed to humanity. Flatter not yourself with contrarieties of pleasure. Of the blessings set before you, make your choice, and be content. No man can taste the fruits of autumn while he is delighting his scent with the flowers of the spring: no man can, at the same time, fill his cup from the source and from the mouth of the Nile."

CHAP. XXX.

IMLAC ENTERS AND CHANGES THE CONVERSATION.

Interrupted, *ruptus.* Novelties, *novus.* Illuminate, *lumen.* Monarchies, *monos, archo.* Monuments, *moneo.* Confessed, *fassus.* Architecture, *archo, tekton.* Schools, *schola.* Conjecture, Object, *jacio.* Fragments, *frango.* Aqueducts, *aqua, duco.* Effects, Efficacious, Perfectly, Defects, *facio.* Incited, Resuscitation, *cito.* Criminal, *criminor.* Prevent, *venio.* Invasions, *vado.* Condition, Traditions, *datus.* Injured, *jus.*

HERE Imlac entered, and interrupted them. "Imlac," said 252
Rasselas, "I have been taking from the princess the dismal history of private life, and am almost discouraged from further search."

"It seems to me," said Imlac, "that while you are making the choice of life, you neglect to live. You wander about a single city, which, however large and diversified, can now afford few novelties, and forget that you are in a country, famous among the earliest monarchies for the power and wisdom of its inhabitants; a country where the sciences first dawned that illuminate the world, and beyond which the arts cannot be traced of civil society or domestic life.

"The old Egyptians have left behind them monuments of industry and power, before which all European magnificence is confessed to fade away. The ruins of their architecture are the schools of modern builders, and from the wonders which time has spared, we may conjecture, though uncertainly, what it has destroyed."

"My curiosity" said Rasselas "does not very strongly 253
lead me to survey piles of stone, or mounds of earth; my

business is with man. I came hither not to measure fragments of temples, or trace choked aqueducts, but to look upon the various scenes of the present world."

"The things that are now before us" said the princess "require attention, and deserve it. What have I to do with the heroes or the monuments of ancient times? with times which never can return, and heroes whose form of life was different from all that the present condition of mankind requires or allows?"

14 "To know anything," returned the poet, "we must know its effects; to see men we must see their works, that we may learn what reason has dictated, or passion has incited, and find what are the most powerful motives of action. To judge rightly of the present, we must oppose it to the past; for all judgment is comparative, and of the future nothing can be known. The truth is, that no mind is much employed upon the present; recollection and anticipation fill up almost all our moments. Our passions are joy and grief, love and hatred, hope and fear. Of joy and grief the past is the object, and the future of hope and fear: even love and hatred respect the past, for the cause must have been before the effect.

15 "The present state of things is the consequence of the former, and it is natural to inquire what were the sources of the good that we enjoy, or the evil that we suffer. If we act only for ourselves, to neglect the study of history is not prudent; if we are intrusted with the care of others, it is not just. Ignorance, when it is voluntary, is criminal; and he may properly be charged with evil, who refused to learn how he might prevent it.

16 "There is no part of history so generally useful as that which relates the progress of the human mind, the gradual improvement of reason, the successive advances of science, the vicissitudes of learning and ignorance, which are the

light and darkness of thinking beings, the extinction and resuscitation of arts, and the revolutions of the intellectual world. If accounts of battles and invasions are peculiarly the business of princes, the useful or elegant arts are not to be neglected; those who have kingdoms to govern, have understandings to cultivate.

"Example is always more efficacious than precept. A 257
soldier is formed in war, and a painter must copy pictures. In this contemplative life has the advantage,—great actions are seldom seen, but the labours of art are always at hand, for those who desire to know what art has been able to perform.

"When the eye or the imagination is struck with any 258
uncommon work, the next transition of an active mind is to the means by which it was performed. Here begins the true use of such contemplation; we enlarge our comprehension by new ideas, and perhaps recover some art lost to mankind, or learn what is less perfectly known in our own country. At least we compare our own with former times, and either rejoice at our improvements, or, what is the first motion towards good, discover our defects."

"I am willing" said the prince "to see all that can de- 259
serve my search." "And I" said the princess "shall rejoice to learn something of the manners of antiquity."

"The most pompous monument of Egyptian greatness, and one of the most bulky works of manual industry," said Imlac, "are the Pyramids; fabrics raised before the time of history, and of which the earliest narratives afford us only uncertain traditions. Of these the greatest is still standing, very little injured by time."

"Let us visit them to-morrow," said Nekayah. "I have often heard of the Pyramids, and shall not rest till I have seen them within and without with my own eyes."

CHAP. XXXI.

THEY VISIT THE PYRAMIDS.

Appearances, Apparitions, *pareo.* Cultivated, *colo.* Base, *basis.* Explained, *planus.* Principles, *primus, capio.* Stability, *sto.* Concussion, *quatio.* Measured, Dimensions, *metior.* Interior, *internus, interior.* Mistress, *magister.* Testimony, *testis.* Prevails, *valeo.* Terrors, *terreo.* Spectres, *specio.* Innocence, *noceo.* Expostulation, *postulo.* Reproof, *probo.* Embracing, *brachium, bras.*

60 THE resolution being thus taken, they set out the next day. They laid tents upon their camels, being resolved to stay among the Pyramids till their curiosity was fully satisfied. They travelled gently, turned aside to everything remarkable, stopped from time to time and conversed with the inhabitants, and observed the various appearances of towns ruined and inhabited, of wild and cultivated nature.

61 When they came to the great Pyramid, they were astonished at the extent of the base, and the height of the top. Imlac explained to them the principles upon which the pyramidal form was chosen for a fabric intended to coextend its duration with that of the world: he showed that its gradual diminution gave it such stability as defeated all the common attacks of the elements, and could scarcely be overthrown by earthquakes themselves, the least resistible of natural violence. A concussion that should shatter the Pyramid would threaten the dissolution of the continent.

62 They measured all its dimensions, and pitched their tents at its foot. Next day they prepared to enter its interior apartments, and having hired the common guides, climbed up to the first passage, when the favourite of the princess, looking into the cavity, stepped back and trembled.

"Pekuah," said the princess, "of what art thou afraid?" "Of the narrow entrance," answered the lady, "and of the dreadful gloom. I dare not enter a place which must surely be inhabited by unquiet souls. The original possessors of these dreadful vaults will start up before us, and perhaps shut us in for ever." She spoke, and threw her arms round the neck of her mistress.

"If all your fear be of apparitions," said the prince, "I 263
will promise you safety: there is no danger from the dead: he that is once buried will be seen no more."

"That the dead are seen no more," said Imlac, "I will not undertake to maintain, against the concurrent and unvaried testimony of all ages, and of all nations. There is no people, rude or learned, among whom apparitions of the dead are not related and believed. This opinion, which perhaps prevails as far as human nature is diffused, could become universal only by its truth: those that never heard of one another, would not have agreed in a tale which nothing but experience can make credible. That it is doubted by single cavillers, can very little weaken the general evidence; and some who deny it with their tongues, confess it by their fears.

"Yet I do not mean to add new terrors to those which 264
have already seized upon Pekuah. There can be no reason why spectres should haunt the Pyramid more than other places, or why they should have power or will to hurt innocence and purity. Our entrance is no violation of their privileges; we can take nothing from them, how then can we offend them?"

"My dear Pekuah," said the princess, "I will always go before you, and Imlac shall follow you. Remember that you are the companion of the princess of Abyssinia."

"If the princess is pleased that her servant should die," 265
returned the lady, "let her command some death less

[illegible] than enclosure in this horrid cavern. You know I dare not disobey you: I must go if you command me; but, if I once enter, I never shall come back."

The princess saw that her fear was too strong for expostulation or reproof, and embracing her, told her that she should stay in the tent till their return. Pekuah was yet not satisfied, but entreated the princess not to pursue so dreadful a purpose as that of entering the recesses of the Pyramid. "Though I cannot teach courage," said Nekayah, "I must not learn cowardice; nor leave at last undone what I came hither only to do."

CHAP. XXXII.

THEY ENTER THE PYRAMID.

Descended, *scando*. Spacious, *spatium*. Timorous, *timeo*. Barbarians, *barbaros*. Supply, *pleo*. Rapine, *rapio*. Commerce, *merx*. Celerity, *celer*. Expense, *pendeo*, *pendo*. Appeased, *pax*. Vanity, *vanus*. Surmount, *mons*. Compelled, *pello*. Solace, *solor*. Satiety, *satis*. Dominion, *dominus*. Royal, *rego*, *roi*. Appetite, *peto*.

66 PEKUAH descended to the tents, and the rest entered the Pyramid: they passed through the galleries, surveyed the vaults of marble, and examined the chest in which the body of the founder is supposed to have been reposited. They then sat down in one of the most spacious chambers to rest awhile before they attempted to return.

"We have now" said Imlac "gratified our minds with an exact view of the greatest work of man, except the wall of China.

67 "Of the wall it is very easy to assign the motive. It

secured a wealthy and timorous nation from the incursions of barbarians, whose unskilfulness in arts made it easier for them to supply their wants by rapine than by industry, and who from time to time poured in upon the habitations of peaceful commerce, as vultures descend upon domestic fowl. Their celerity and fierceness made the wall necessary, and their ignorance made it efficacious.

"But for the Pyramids no reason has ever been given 268
adequate to the cost and labour of the work. The narrowness of the chambers proves that it could afford no retreat from enemies, and treasures might have been reposited at far less expense with equal security. It seems to have been erected only in compliance with that hunger of imagination which preys incessantly upon life, and must be always appeased by some employment. Those who have already all that they can enjoy, must enlarge their desires. He that has built for use, till use is supplied, must begin to build for vanity, and extend his plan to the utmost power of human performance, that he may not be soon reduced to form another wish.

"I consider this mighty structure as a monument of the 269
insufficiency of human enjoyments. A king whose power is unlimited, and whose treasures surmount all real and imaginary wants, is compelled to solace, by the erection of a Pyramid, the satiety of dominion and tastelessness of pleasures, and to amuse the tediousness of declining life, by seeing thousands labouring without end, and one stone, for no purpose, laid upon another. Whoever thou art that, not content with a moderate condition, imaginest happiness in royal magnificence, and dreamest that command or riches can feed the appetite of novelty with perpetual gratifications, survey the Pyramids, and confess thy folly!"

CHAP. XXXIII.

THE PRINCESS MEETS WITH AN UNEXPECTED MISFORTUNE.

Cavity, *cavus.* Prepared, *paro.* Long, *longus.* Different, *fero.* Impressions, *premo.* Discovered, *couvrir.* Tents, *tendo.* Immediately, *medius.* Inquired, *quæro.* Resist, *sisto.* Pursuing, *suivre.* Resentment, *sentio.* Present, *ens.* Station, *sto.* Enemy, *amo.* Misfortune, *fors.* Captives, *capio.* Resigned, *signum.*

270 They rose up, and returned through the cavity at which they had entered, and the princess prepared for her favourite a long narrative of dark labyrinths and costly rooms, and of the different impressions which the varieties of the way had made upon her. But when they came to their train, they found every one silent and dejected; the men discovered shame and fear in their countenances, and the women were weeping in the tents.

271 What had happened they did not try to conjecture, but immediately inquired. "You had scarcely entered into the Pyramid," said one of the attendants, "when a troop of Arabs rushed upon us; we were too few to resist them, and too slow to escape. They were about to search the tents, set us on our camels, and drive us along before them, when the approach of some Turkish horsemen put them to flight; but they seized the lady Pekuah with her two maids, and carried them away. The Turks are now pursuing them by our instigation, but I fear they will not be able to overtake them."

272 The princess was overpowered with surprise and grief. Rasselas, in the first heat of his resentment, ordered his servants to follow him, and prepared to pursue the robbers with his sabre in his hand. "Sir," said Imlac, "what can

you hope from violence or valour? the Arabs are mounted on horses trained to battle and retreat; we have only beasts of burden. By leaving our present station we may lose the princess, but cannot hope to regain Pekuah."

In a short time the Turks returned, having not been able 273
to reach the enemy. The princess burst out into new lamentations, and Rasselas could scarcely forbear to reproach them with cowardice; but Imlac was of opinion that the escape of the Arabs was no addition to their misfortune, for perhaps they would have killed their captives rather than have resigned them.

CHAP. XXXIV.

THEY RETURN TO CAIRO WITHOUT PEKUAH.

Guard, *garder*. Imagining, *imago*. Chamber, *camera*. Condolence, *doleo*. Punish, *pœna*, *punio*. Description, Prescribed, *scribo*. Correspondence, *spondeo*. Liberally, *libero*. Suggested, *gero*. Quarter, *quadra*, *quartus*. Permitted, Commit, *mitto*. Peremptory, *emo*. Finally, *finis*. Moral, *mos*. Superior, *superus*, *superior*. Agonies, *agon*. Tortured, *tortus*. Oblige, *ligo*.

THERE was nothing to be hoped from longer stay. They 274
returned to Cairo, repenting of their curiosity, censuring the negligence of the government, lamenting their own rashness which had neglected to procure a guard, imagining many expedients by which the loss of Pekuah might have been prevented, and resolving to do something for her recovery, though none could find any thing proper to be done.

Nekayah retired to her chamber, where her women 275
attempted to comfort her by telling her that all had their

troubles, and that lady Pekuah had enjoyed much happiness in the world for a long time, and might reasonably expect a change of fortune. They hoped that some good would befall her wheresoever she was, and that their mistress would find another friend who might supply her place.

The princess made them no answer, and they continued the form of condolence, not much grieved in their hearts that the favourite was lost.

276 Next day the prince presented to the Bassa a memorial of the wrong which he had suffered, and a petition for redress. The Bassa threatened to punish the robbers, but did not attempt to catch them; nor indeed could any account or description be given by which he might direct the pursuit.

It soon appeared that nothing would be done by authority. Governors being accustomed to hear of more crimes than they can punish, and more wrongs than they can redress, set themselves at ease by indiscriminate negligence, and presently forget the request when they lose sight of the petitioner.

277 Imlac then endeavoured to gain some intelligence by private agents. He found many who pretended to an exact knowledge of all the haunts of the Arabs, and to regular correspondence with their chiefs, and who readily undertook the recovery of Pekuah. Of these, some were furnished with money for their journey, and came back no more; some were liberally paid for accounts which a few days discovered to be false. But the princess would not suffer any means, however improbable, to be left untried. While she was doing something, she kept her hope alive. As one expedient failed, another was suggested; when one messenger returned unsuccessful, another was despatched to a different quarter.

278 Two months had now passed, and of Pekuah nothing had

been heard; the hopes which they had endeavoured to raise in each other grew more languid, and the princess when she saw nothing more to be tried, sunk down inconsolable in hopeless dejection. A thousand times she reproached herself with the easy compliance by which she permitted her favourite to stay behind her: "Had not my fondness," said she, "lessened my authority, Pekuah had not dared to talk of her terrors. She ought to have feared me more than spectres. A severe look would have overpowered her; a peremptory command would have compelled obedience. Why did foolish indulgence prevail upon me? Why did I not speak, and refuse to hear?"

"Great princess," said Imlac, "do not reproach yourself 279
for your virtue, or consider that as blamable by which evil
has accidentally been caused. Your tenderness for the ti-
midity of Pekuah was generous and kind. When we act
according to our duty, we commit the event to him by
whose laws our actions are governed, and who will suffer
none to be finally punished for obedience. When, in pros-
pect of some good, whether natural or moral, we break the
rules prescribed us, we withdraw from the direction of su-
perior wisdom, and take all consequences upon ourselves.
Man cannot so far know the connexion of causes and 280
events, as that he may venture to do wrong in order to do
right. When we pursue our end by lawful means, we may
always console our miscarriage by the hope of future re-
compense. When we consult only our own policy, and
attempt to find a nearer way to good, by overleaping the
settled boundaries of right and wrong, we cannot be happy
even by success, because we cannot escape the conscious-
ness of our fault: but if we miscarry, the disappointment
is irremediably embittered. How comfortless is the sorrow
of him who feels at once the pangs of guilt, and the vexation
of calamity which guilt has brought upon him!

281 "Consider, princess, what would have been your condition, if the lady Pekuah had entreated to accompany you, and being compelled to stay in the tents, had been carried away; or how would you have borne the thought, if you had forced her into the Pyramid, and she had died before you in agonies of terror."

"Had either happened," said Nekayah, "I could not have endured life till now: I should have been tortured to madness by the remembrance of such cruelty, or must have pined away in abhorrence of myself."

"This at least" said Imlac "is the present reward of virtuous conduct, that no unlucky consequence can oblige us to repent it."

CHAP. XXXV.

THE PRINCESS LANGUISHES FOR WANT OF PEKUAH.

Deliberated, *libra.* Caution, *cautus.* Musicians, *musa.* Ambition, *itum.* Excursions, Recurred, *curro.* Contagion, *tango.* Disturbed, *turba.* Determinations, *terminus.* Increase, *cresco.* Deprived, *privus.* Radical, *radix.* Conjunction, *junctus.* Advance, *avant.* Hermit, *eremos.* Obsequiousness, *sequor.* Fabulous, *fari.* Flux, *fluo.* Vital, *vita.*

282 NEKAYAH being thus reconciled to herself, found that no evil is insupportable, but that which is accompanied with consciousness of wrong. She was from that time delivered from the violence of tempestuous sorrow, and sunk into silent pensiveness and gloomy tranquillity. She sat from morning to evening recollecting all that had been done or said by her Pekuah, treasured up with care every trifle on which Pekuah had set an accidental value, and which might recall to mind any little incident or careless conversation,

The sentiments of her whom she now expected to see no more, were treasured in her memory as rules of life, and she deliberated to no other end than to conjecture, on any occasion, what would have been the opinion and counsel of Pekuah.

The women by whom she was attended knew nothing of 283
her real condition, and therefore she could not talk to them but with caution and reserve. She began to remit her curiosity, having no great desire to collect notions which she had no convenience of uttering. Rasselas endeavoured first to comfort, and afterwards to divert her; he hired musicians, to whom she seemed to listen, but did not hear them, and procured masters to instruct her in various arts, whose lectures, when they visited her again, were again to be repeated. She had lost her taste of pleasure, and her ambition of excellence. And her mind, though forced into short excursions, always recurred to the image of her friend.

Imlac was every morning earnestly enjoined to renew his 284
inquiries, and was asked every night whether he had yet heard of Pekuah, till not being able to return the princess the answer that she desired, he was less and less willing to come into her presence. She observed his backwardness, and commanded him to attend her. "You are not" said she "to confound impatience with resentment, or to suppose that I charge you with negligence, because I repine at your unsuccessfulness. I do not much wonder at your absence; I know that the unhappy are never pleasing, and that all naturally avoid the contagion of misery. To hear complaints is wearisome alike to the wretched and the happy; for who would cloud, by adventitious grief, the short gleams of gaiety which life allows us? or who that is struggling under his own evils, will add to them the miseries of another?

"The time is at hand, when none shall be disturbed any 285

longer by the sighs of Nekayah; my search after happiness is now at an end. I am resolved to retire from the world with all its flatteries and deceits, and will hide myself in solitude, without any other care than to compose my thoughts, and regulate my hours by a constant succession of innocent occupations, till with a mind purified from all earthly desires, I shall enter into that state to which all are hastening, and in which I hope again to enjoy the friendship of Pekuah."

286 "Do not entangle your mind" said Imlac "by irrevocable determinations, nor increase the burden of life by a voluntary accumulation of misery: the weariness of retirement will continue or increase when the loss of Pekuah is forgotten. That you have been deprived of one pleasure, is no very good reason for rejection of the rest."

"Since Pekuah was taken from me," said the princess, "I have no pleasure to reject or to retain. She that has no one to love or trust has little to hope. She wants the
287 radical principle of happiness. We may, perhaps, allow, that what satisfaction this world can afford, must arise from the conjunction of wealth, knowledge, and goodness: wealth is nothing but as it is bestowed, and knowledge nothing but as it is communicated; they must therefore be imparted to others, and to whom could I now delight to impart them? Goodness affords the only comfort which can be enjoyed without a partner, and goodness may be practised in retirement."

288 "How far solitude may admit goodness or advance it, I shall not" replied Imlac "dispute at present. Remember the confession of the pious hermit. You will wish to return into the world, when the image of your companion has left your thoughts."—"That time" said Nekayah "will never come. The generous frankness, the modest obsequiousness, and the faithful secrecy of my dear Pekuah,

will always be more missed, as I shall live longer to see vice and folly."

"The state of a mind oppressed with a sudden calamity," 289
said Imlac, "is like that of the fabulous inhabitants of the new-created earth, who when the first night came upon them, supposed that day would never return. When the clouds of sorrow gather over us, we see nothing beyond them, nor can imagine how they will be dispelled; yet a new day succeeded to the night, and sorrow is never long without a dawn of ease. But they who restrain themselves from receiving comfort, do as the savages would have done, had they put out their eyes when it was dark. Our minds, 290
like our bodies, are in continual flux; something is hourly lost, and something acquired. To lose much at once is inconvenient to either, but while the vital powers remain uninjured, nature will find the means of reparation. Distance has the same effect on the mind as on the eye, and while we glide along the stream of time, whatever we leave behind us is always lessening, and that which we approach increasing, in magnitude. Do not suffer life to stagnate; it will grow muddy for want of motion; commit yourself again to the current of the world; Pekuah will vanish by degrees; you will meet in your way some other favourite, or learn to diffuse yourself in general conversation."

"At least," said the prince, "do not despair before all 291
remedies have been tried; the inquiry after the unfortunate lady is still continued, and shall be carried on with yet greater diligence, on condition that you will promise to wait a year for the event, without any unalterable resolution."

Nekayah thought this a reasonable demand, and made the promise to her brother, who had been advised by Imlac to require it. Imlac had, indeed, no great hope of regaining Pekuah; but he supposed, that if he could secure the

interval of a year, the princess would be then in no danger of a cloister.

CHAP. XXXVI.

PEKUAH IS STILL REMEMBERED. THE PROGRESS OF SORROW.

Common, *communis*. Pleasures, *placeo*. Indignation, *dignus*. Resolved, *solvo*. Certain, *certus*. Hour, *hora*. Merits, *mereor*. Important, *porto*. Avocation, *voco*. Delay, *latus*. Tribute, *tribuo*. Occasions, *cado*. Affliction, *fligo*. Memory, *memor*. Confidence, *fido*. Comfort, *fortis*. Cause, *causa*. Misery, *miser*.

292 Nekayah, seeing that nothing was omitted for the recovery of her favourite, and having, by her promise, set her intention of retirement at a distance, began imperceptibly to return to common cares and common pleasures. She rejoiced without her own consent at the suspension of her sorrows, and sometimes caught herself with indignation in the act of turning away her mind from the remembrance of her, whom yet she resolved never to forget.

293 She then appointed a certain hour of the day for meditation on the merits and fondness of Pekuah, and for some weeks retired constantly at the time fixed, and returned with her eyes swollen and her countenance clouded. By degrees she grew less scrupulous, and suffered any important and pressing avocation to delay the tribute of daily tears. She then yielded to less occasions; sometimes forgot what she was indeed afraid to remember, and at last wholly released herself from the duty of periodical affliction.

294 Her real love of Pekuah was yet not diminished. A thousand occurrences brought her back to memory, and a

thousand wants, which nothing but the confidence of friendship can supply, made her frequently regretted. She, therefore, solicited Imlac never to desist from inquiry, and to leave no art of intelligence untried, that at least she might have the comfort of knowing that she did not suffer by negligence or sluggishness. "Yet what" said she "is to be expected from our pursuit of happiness, when we find the state of life to be such, that happiness itself is the cause of misery? Why should we endeavour to attain that of which the possession cannot be secured? I shall henceforward fear to yield my heart to excellence however bright, or to fondness however tender, lest I should lose again what I have lost in Pekuah."

CHAP. XXXVII.

THE PRINCESS HEARS NEWS OF PEKUAH.

Unsuccessful, *cedo*. Extremity, *externus*, *extremus*. Revenue, Convent, Adventures, *venio*. Debate, *battre*. Ecstasies, *stasis*. Moment, *moveo*. Veracity, *verus*. Detain, *teneo*. District, *stringo*. Expose, Propose, *pono*. Monastery, *monos*. Arrived, *rivus*. Nation, *nascor*. Hospitality, *hospes*. Secret, *cerno*. Gratitude, *gratia*. Refectory, *facio*. Prior, *prior*.

In seven months, one of the messengers, who had been sent 295
away upon the day when the promise was drawn from the princess, returned, after many unsuccessful rambles, from the borders of Nubia, with an account that Pekuah was in the hands of an Arab chief, who possessed a castle or fortress on the extremity of Egypt. The Arab, whose revenue was plunder, was willing to restore her, with her two attendants, for two hundred ounces of gold.

296 The price was no subject of debate. The princess was in ecstasies, when she heard that her favourite was alive, and might so cheaply be ransomed. She could not think of delaying for a moment Pekuah's happiness or her own, but entreated her brother to send back the messenger with the sum required. Imlac being consulted, was not very confident of the veracity of the relator, and was still more doubtful of the Arab's faith, who might, if he were too liberally trusted, detain at once the money and the captives. He thought it dangerous to put themselves in the power of the Arab, by going into his district, and could not expect that the rover would so much expose himself as to come into the lower country, where he might be seized by the forces of the Bassa.

297 It is difficult to negotiate where neither will trust. But Imlac, after some deliberation, directed the messenger to propose, that Pekuah should be conducted by ten horsemen to the monastery of St. Antony, which is situated in the deserts of Upper Egypt, where she should be met by the same number, and her ransom should be paid.

That no time might be lost, as they expected that the proposal would not be refused, they immediately began their journey to the monastery; and when they arrived, Imlac went forward with the former messenger to the Arab's fortress. Rasselas was desirous to go with them;
298 but neither his sister nor Imlac would consent. The Arab, according to the custom of his nation, observed the laws of hospitality with great exactness to those who put themselves into his power, and, in a few days, brought Pekuah with her maids, by easy journeys, to the place appointed, where, receiving the stipulated price, he restored her with great respect to liberty and her friends, and undertook to conduct them back towards Cairo, beyond all danger of robbery or violence.

The princess and her favourite embraced each other with 299
transport too violent to be expressed, and went out together
to pour the tears of tenderness in secret, and exchange pro-
fessions of kindness and gratitude. After a few hours they
returned into the refectory of the convent, where, in the
presence of the prior and his brethren, the prince required
of Pekuah the history of her adventures.

CHAP. XXXVIII.

THE ADVENTURES OF THE LADY PEKUAH.

Agitated, *ago*. Insult, *salio*. Pacify, *pax*. Decency, *decens*. Chief, *chef*. Vest, *vestis*. Usual, *utor*. Presumed, *sumo*. Angels, *angello*. Punctuality, *pungo*. Vagrant, *vagus*. Edifices, *ædes*, *facio*. Embellished, *belle*. Illiterate, *litera*. Erratic, *erro*. Primitive, *primus*. Demolished, *moles*. Granite, *granum*.

"At what time and in what manner I was forced away," 300
said Pekuah, "your servants have told you. The sudden-
ness of the event struck me with surprise, and I was at
first rather stupified, than agitated with any passion of
either fear or sorrow. My confusion was increased by the
speed and tumult of our flight, while we were followed by
the Turks, who, as it seemed, soon despaired to overtake
us, or were afraid of those whom they made a show of
menacing.

"When the Arabs saw themselves out of danger, they 301
slackened their course; and as I was less harassed by ex-
ternal violence, I began to feel more uneasiness in my
mind. After some time, we stopped near a spring shaded
with trees in a pleasant meadow, where we were set upon
the ground, and offered such refreshments as our masters

were partaking. I was suffered to sit with my maids apart from the rest, and none attempted to comfort or insult us. Here I first began to feel the full weight of my misery.
302 The girls sat weeping in silence, and from time to time looked on me for succour. I knew not to what condition we were doomed, nor could conjecture where would be the place of our captivity, or whence to draw any hope of deliverance. I was in the hands of robbers and savages, and had no reason to suppose that their pity was more than their justice, or that they would forbear the gratification of any ardour of desire, or caprice of cruelty. I, however, kissed my maids, and endeavoured to pacify them by remarking that we were yet treated with decency, and that, since we were now carried beyond pursuit, there was no danger of violence to our lives.

303 "When we were to be set again on horseback, my maids clung round me, and refused to be parted; but I commanded them not to irritate those who had us in their power. We travelled the remaining part of the day through an unfrequented and pathless country, and came by moonlight to the side of a hill, where the rest of the troop were stationed. Their tents were pitched and their fires kindled, and our chief was welcomed as a man much beloved by his dependants.

"We were received into a large tent, where we found women who had attended their husbands in the expedition. They set before us the supper which they had provided, and I ate it rather to encourage my maids, than to comply
304 with any appetite of my own. When the meat was taken away, they spread the carpets for repose. I was weary, and hoped to find in sleep that remission of distress which nature seldom denies. Ordering myself therefore to be undressed, I observed that the women looked very earnestly upon me, not expecting, I suppose, to see me so submis-

sively attended. When my upper vest was taken off, they
were apparently struck with the splendour of my clothes,
and one of them timorously laid her hand upon the em-
broidery. She then went out, and in a short time came
back with another woman, who seemed to be of higher
rank and greater authority. She did, at her entrance, the
usual act of reverence, and taking me by the hand, placed
me in a smaller tent, spread with finer carpets, where I
spent the night quietly with my maids.

"In the morning, as I was sitting on the grass, the chief 305
of the troop came towards me. I rose up to receive him,
and he bowed with great respect. 'Illustrious lady,' said
he, 'my fortune is better than I had presumed to hope: I
am told by my women that I have a princess in my camp.'
'Sir,' answered I, 'your women have deceived themselves
and you; I am not a princess, but an unhappy stranger,
who intended soon to have left this country, in which I am
now to be imprisoned for ever.' 'Whoever or whenceso- 306
ever you are,' returned the Arab, 'your dress, and that of
your servants, show your rank to be high and your wealth
to be great. Why should you, who can so easily procure
your ransom, think yourself in danger of perpetual capti-
vity? The purpose of my incursions is to increase my
riches, or, more properly, to gather tribute. The sons of
Ishmael are the natural and hereditary lords of this part of
the continent, which is usurped by late invaders and low-
born tyrants, from whom we are compelled to take by the
sword what is denied to justice. The violence of war ad-
mits no distinction; the lance that is lifted at guilt and
power, will sometimes fall on innocence and gentleness.'

"'How little' said I 'did I expect that yesterday it
should have fallen upon me!'

"'Misfortunes' answered the Arab 'should always be 307
expected. If the eye of hostility could learn reverence or

pity, excellence like yours had been exempt from injury. But the angels of affliction spread their toils alike for the virtuous and the wicked, for the mighty and the mean. Do not be disconsolate: I am not one of the lawless and cruel rovers of the desert; I know the rules of civil life; I will fix your ransom, give a passport to your messenger, and perform my stipulation with nice punctuality.'

308 "You will easily believe that I was pleased with his courtesy: and finding that his predominant passion was desire of money, I began now to think my danger less, for I knew that no sum would be thought too great for the release of Pekuah. I told him that he should have no reason to charge me with ingratitude, if I was used with kindness, and that any ransom which could be expected for a maid of common rank would be paid; but that he must not persist to rate me as a princess. He said he would consider what he should demand, and then smiling, bowed and retired.

309 "Soon after, the women came about me, each contending to be more officious than the other, and my maids themselves were served with reverence. We travelled onward by short journeys. On the fourth day, the chief told me that my ransom must be two hundred ounces of gold; which I not only promised him, but told him, that I would add fifty more, if I and my maids were honourably treated.

310 "I never knew the power of gold before. From that time I was the leader of the troop. The march of every day was longer or shorter as I commanded, and the tents were pitched where I chose to rest. We now had camels and other conveniences for travel; my own women were always at my side; and I amused myself with observing the manners of the vagrant nations, and with viewing remains of ancient edifices, with which these deserted coun-

tries appear to have been, in some distant age, lavishly embellished.

"The chief of the band was a man far from illiterate: 311
he was able to travel by the stars or the compass, and had marked, in his erratic expeditions, such places as are most worthy the notice of a passenger. He observed to me, that buildings are always best preserved in places little frequented and difficult of access: for, when once a country declines from its primitive splendour, the more inhabitants are left, the quicker ruin will be made. Walls supply stones more easily than quarries, and palaces and temples will be demolished, to make stables of granite and cottages of porphyry.

CHAP. XXXIX.

THE ADVENTURES OF PEKUAH CONTINUED.

Incidental, Accident, Casually, *cado*. Alleviations, *levo*. Animated, *anima*. Distempers, *tempero*. Tropic, *tropos*. Security, *curo*. Malignity, *malus*. Diverted, Conversation, *verto*. Mermaids, *mare*. Credulity, *credo*. Corroded, *rodo*. Melancholy, *chole*, *melas*. Operations, *opus*. Animosity, *animus*. Energy, *ergon*. Society, *socius*. Exerted, *sero*. Excuse, *causa*.

"We wandered about in this manner for some weeks, 312
whether, as our chief pretended, for my gratification, or, as I rather suspected, for some convenience of his own. I endeavoured to appear contented, where sullenness and resentment would have been of no use, and that endeavour conduced much to the calmness of my mind; but my heart was always with Nekayah, and the troubles of the night much overbalanced the amusements of the day. My women,

who threw all their cares upon their mistress, set their minds at ease from the time when they saw me treated with respect, and gave themselves up to the incidental alleviations of our fatigue without solicitude or sorrow. I was pleased with their pleasure, and animated with their confi-
313 dence. My condition had lost much of its terror, since I found that the Arab ranged the country merely to get riches. Avarice is a uniform and tractable vice: other intellectual distempers are different in different constitutions of mind; that which soothes the pride of one will offend the pride of another; but to the favour of the covetous there is a ready way; bring money, and nothing is denied.

314 "At last we came to the dwelling of our chief, a strong and spacious house built with stone in an island of the Nile, which lies, as I was told, under the tropic. 'Lady,' said the Arab, 'you shall rest after your journey a few weeks in this place, where you are to consider yourself as sovereign. My occupation is war: I have therefore chosen this obscure residence, from which I can issue unexpected, and to which I can retire unpursued. You may now repose in security; here are few pleasures, but here is no danger.' He then led me into the inner apartments, and seating me on the richest couch, bowed to the ground. His women, who considered me as a rival, looked on me with malignity; but being soon informed that I was a great lady detained only for my ransom, they began to vie with each other in obsequiousness and reverence.

315 "Being again comforted with new assurances of speedy liberty, I was for some days diverted from impatience by the novelty of the place. The turrets overlooked the country to a great distance, and afforded a view of many windings of the stream. In the day I wandered from one place to another, as the course of the sun varied the splendour of the prospect, and saw many things which I had

never seen before. The crocodiles and river-horses are
common in this unpeopled region, and I often looked upon
them with terror, though I knew they could not hurt me.
For some time I expected to see mermaids and tritons,
which, as Imlac had told me, the European travellers have
stationed in the Nile; but no such beings ever appeared,
and the Arab, when I inquired after them, laughed at my
credulity.

"At night the Arab always attended me to a tower set 316
apart for celestial observations, where he endeavoured to
teach me the names and courses of the stars. I had no
great inclination to this study, but an appearance of at-
tention was necessary to please my instructor, who valued
himself for his skill; and, in a little while, I found some
employment requisite to beguile the tediousness of time,
which was to be passed always amidst the same objects.
I was weary of looking in the morning on things from
which I had turned away weary in the evening; I there-
fore was at last willing to observe the stars rather than do
nothing, but could not always compose my thoughts, and
was very often thinking on Nekayah, when others imagined
me contemplating the sky. Soon after, the Arab went 317
upon another expedition, and then my only pleasure was
to talk with my maids about the accident by which we
were carried away, and the happiness that we should all
enjoy at the end of our captivity."

"There were women in your Arab's fortress," said the
princess: "why did you not make them your companions,
enjoy their conversation, and partake their diversions? In
a place where they found business or amusement, why
should you alone sit corroded with idle melancholy? or
why could not you bear for a few months that condition to
which they were condemned for life?"

"The diversions of the women" answered Pekuah 318

"were only childish play, by which the mind accustomed to stronger operations could not be kept busy. I could do all which they delighted in doing, by powers merely sensitive, while my intellectual faculties were flown to Cairo. They ran from room to room, as a bird hops from wire to wire in his cage. They danced for the sake of motion, as lambs frisk in a meadow. One sometimes pretended to be hurt, that the rest might be alarmed; or hid herself, that another might seek her. Part of their time passed in watching the progress of light bodies that floated on the river, and part in marking the various forms into which clouds broke in the sky.

319 "Their business was only needlework, in which I and my maids sometimes helped them; but you know that the mind will easily straggle from the fingers, nor will you suspect that captivity and absence from Nekayah could receive solace from silken flowers.

"Nor was much satisfaction to be hoped from their conversation: for of what could they be expected to talk? They had seen nothing, for they had lived from early youth in that narrow spot; of what they had not seen they could have no knowledge, for they could not read. They had no ideas but of the few things that were within their view, and had hardly names for any thing but their clothes and
320 their food. As I bore a superior character, I was often called to terminate their quarrels, which I decided as equitably as I could. If it could have amused me to hear the complaints of each against the rest, I might have been often detained by long stories; but the motives of their animosity were so small, that I could not listen without interrupting the tale."

"How" said Rasselas "can the Arab, whom you represented as a man of more than common accomplishments, take any pleasure in his seraglio, when it is filled only

with women like these? Are they exquisitely beautiful?"

"They do not" said Pekuah "want that unaffecting 321
and ignoble beauty which may subsist without sprightliness
or sublimity, without energy of thought or dignity of
virtue. But to a man like the Arab such beauty was only
a flower casually plucked and carelessly thrown away.
Whatever pleasures he might find among them, they were
not those of friendship or society. When they were playing
about him, he looked on them with inattentive superiority;
when they vied for his regard, he sometimes turned
away disgusted. As they had no knowledge, their talk 322
could take nothing from the tediousness of life; as they
had no choice, their fondness, or appearance of fondness,
excited in him neither pride nor gratitude; he was not
exalted in his own esteem by the smiles of a woman who
saw no other man, nor was much obliged by that regard,
of which he could never know the sincerity, and which he
might often perceive to be exerted, not so much to delight
him as to pain a rival. That which he gave and they
received as love, was only a careless distribution of superfluous
time, such love as man can bestow upon that which
he despises, such as has neither hope nor fear, neither joy
nor sorrow."

"You have reason, lady, to think yourself happy," said 323
Imlac, "that you have been thus easily dismissed. How
could a mind, hungry for knowledge, be willing, in an
intellectual famine, to lose such a banquet as Pekuah's
conversation?"

"I am inclined to believe," answered Pekuah, "that
he was for some time in suspense; for, notwithstanding his
promise, whenever I proposed to despatch a messenger to
Cairo, he found some excuse for delay. While I was 324
detained in his house, he made many incursions into the

neighbouring countries; and, perhaps, he would have refused to discharge me, had his plunder been equal to his wishes. He returned always courteous, related his adventures, delighted to hear my observations, and endeavoured to advance my acquaintance with the stars. When I importuned him to send away my letters, he soothed me with professions of honour and sincerity; and, when I could be no longer decently denied, put his troop again in motion, and left me to govern in his absence. I was much afflicted by this studied procrastination, and was sometimes afraid that I should be forgotten; that you would leave Cairo, and I must end my days in an island of the Nile.

325 "I grew at last hopeless and dejected, and cared so little to entertain him, that he for a while more frequently talked with my maids. That he should fall in love with them or with me, might have been equally fatal, and I was not much pleased with the growing friendship. My anxiety was not long; for, as I recovered some degree of cheerfulness, he returned to me, and I could not forbear to despise my former uneasiness.

326 "He still delayed to send for my ransom, and would, perhaps, never have determined, had not your agent found his way to him. The gold, which he would not fetch, he could not reject when it was offered. He hastened to prepare for our journey hither, like a man delivered from the pain of an intestine conflict. I took leave of my companions in the house, who dismissed me with cold indifference."

Nekayah having heard her favourite's relation, rose and embraced her, and Rasselas gave her a hundred ounces of gold, which she presented to the Arab for the fifty that were promised.

CHAP. XL.

THE HISTORY OF A MAN OF LEARNING.

Science, *scio*. Astronomer, *astron*, *nomos*. Calculations, *calx*, *calculus*. Notice, *notus*. Constellations, *stella*. Vacation, *vaco*. Relaxed, *laxus*. Severity, *severus*. Admiration, *mirus*. Profundity, *fundus*. Declared, Clear, *clarus*. Exclude, *claudo*. Charity, *carus*. Enamoured, *amo*. Formality, *forma*. Topic, *topos*. Vehement, *veho*. Extraordinary, *ordo*.

THEY returned to Cairo, and were so well pleased at finding 327
themselves together, that none of them went much abroad.
The prince began to love learning, and one day declared to
Imlac, that he intended to devote himself to science, and
pass the rest of his days in literary solitude.

"Before you make your final choice," answered Imlac,
"you ought to examine its hazards, and converse with some
of those who are grown old in the company of themselves.
I have just left the observatory of one of the most learned 328
astronomers in the world, who has spent forty years in
unwearied attention to the motions and appearances of the
celestial bodies, and has drawn out his soul in endless
calculations. He admits a few friends once a month, to
hear his deductions and enjoy his discoveries. I was introduced as a man of knowledge worthy of his notice.
Men of various ideas and fluent conversation, are commonly
welcome to those whose thoughts have been long fixed upon
a single point, and who find the images of other things
stealing away. I delighted him with my remarks; he
smiled at the narrative of my travels, and was glad to forget the constellations, and descend for a moment into the
lower world.

329 "On the next day of vacation I renewed my visit, and was so fortunate as to please him again. He relaxed from that time the severity of his rule, and permitted me to enter at my own choice. I found him always busy, and always glad to be relieved. As each knew much which the other was desirous of learning, we exchanged our notions with great delight. I perceived that I had every day more of his confidence, and always found new cause of admiration in the profundity of his mind. His comprehension is vast, his memory capacious and retentive, his discourse is methodical, and his expression clear.

330 "His integrity and benevolence are equal to his learning. His deepest researches and most favourite studies are willingly interrupted for any opportunity of doing good by his counsel or his riches. To his closest retreat, at his most busy moments, all are admitted that want his assistance: 'For though I exclude idleness and pleasure, I will never' says he 'bar my doors against charity. To man is permitted the contemplation of the skies, but the practice of virtue is commanded.'"

"Surely," said the princess, "this man is happy."

331 "I visited him," said Imlac "with more and more frequency, and was every time more enamoured of his conversation; he was sublime without haughtiness, courteous without formality, and communicative without ostentation. I was at first, great princess, of your opinion, thought him the happiest of mankind, and often congratulated him on the blessing that he enjoyed. He seemed to hear nothing with indifference but the praises of his condition, to which he always returned a general answer, and diverted the conversation to some other topic.

332 "Amidst this willingness to be pleased and labour to please, I had quickly reason to imagine that some painful pressed upon his mind. He often looked up

earnestly towards the sun, and let his voice fall in the midst of his discourse. He would sometimes, when we were alone, gaze upon me in silence, with the air of a man who longed to speak what he was yet resolved to suppress. He would often send for me with vehement injunctions of haste, though, when I came to him, he had nothing extraordinary to say; and sometimes, when I was leaving him, would call me back, pause a few moments, and then dismiss me.

CHAP. XLI.

THE ASTRONOMER DISCOVERS THE CAUSE OF HIS UNEASINESS.

Reserve, Observation, *servo*. Emersion, *mergo*. Integrity, *integer*. Experience, *experior*. Devolve, *volvo*. Testimony, Protested, *testis*. Conduce, *duco*. Regulation, Direction, *rego*. Dictates, *dico*. Command, *mando*. Fervours, *ferveo*. Refused, *fundo*. Multitudes, *multus*. Equinoctial, Equator, *æquus*, *nox*. Prohibit, *habeo*. Administered, *minister*. Impartial, Particular, *pars*. Dividend, *divido*.

"At last the time came when the secret burst his reserve. 333
We were sitting together last night in the turret of his house, watching the emersion of a satellite of Jupiter. A sudden tempest clouded the sky, and disappointed our observation. We sat awhile silent in the dark, and then he addressed himself to me in these words: 'Imlac, I have long considered thy friendship as the greatest blessing of my life. Integrity without knowledge is weak and useless, and knowledge without integrity is dangerous and dreadful. I have found in thee all the qualities requisite for trust,— benevolence, experience, and fortitude. I have long discharged an office which I must soon quit at the call of na-

ture, and shall rejoice in the hour of imbecility and pain to devolve it upon thee.'

"I thought myself honoured by this testimony, and protested, that whatever could conduce to his happiness would add likewise to mine.

334 "'Hear, Imlac, what thou wilt not without difficulty credit. I have possessed for five years the regulation of the weather, and the distribution of the seasons; the sun has listened to my dictates, and passed from tropic to tropic by my direction; the clouds, at my call, have poured their waters, and the Nile has overflowed at my command; I have restrained the rage of the dog-star, and mitigated the fervours of the crab. The winds alone, of all the elemental powers, have hitherto refused my authority, and multitudes have perished by equinoctial tempests, which I found myself unable to prohibit or restrain. I have administered this great office with exact justice, and made to the different nations of the earth an impartial dividend of rain and sunshine. What must have been the misery of half the globe, if I had limited the clouds to particular regions, or confined the sun to either side of the equator?'"

CHAP. XLII.

THE OPINION OF THE ASTRONOMER IS EXPLAINED AND JUSTIFIED.

Obscurity, *obscurus.* Surprise, *prehendo, pris.* Probably, *probo.* Confer, Fertility, *fero.* Plenty, *plenus.* Inhabitants, *habeo, habito.* Inundation, *unda.* Impatience, *patior.* Laboured, *labor.* Conviction, *vinco.* Capable, *capio.* Impossible, *posse.* Evidence, *video.* Demonstration, *monstro.* Influence, *fluo.* Attempt. *tento.* Disputation, *puto.* Infirmities, *firmus.*

"I SUPPOSE he discovered in me, through the obscurity 335
of the room, some tokens of amazement and doubt, for, after a short pause, he proceeded thus:

"'Not to be easily credited will neither surprise nor offend me; for I am, probably, the first of human beings to whom this trust has been imparted. Nor do I know whether to deem this distinction a reward or punishment; since I have possessed it, I have been far less happy than before, and nothing but the consciousness of good intention could have enabled me to support the weariness of unremitted vigilance.'

"'How long, sir,' said I, 'has this great office been in 336
your hands?'

"'About ten years ago,' said he, 'my daily observations of the changes of the sky led me to consider, whether, if I had the power of the seasons, I could confer greater plenty upon the inhabitants of the earth. This contemplation fastened on my mind, and I sat days and nights in imaginary dominion, pouring upon this country and that the showers of fertility, and seconding every fall of rain with a due proportion of sunshine. I had yet only the will to do

good, and did not imagine that I should ever have the power.

337 "'One day, as I was looking on the fields withering with heat, I felt in my mind a sudden wish that I could send rain on the southern mountains, and raise the Nile to an inundation. In the hurry of my imagination I commanded rain to fall; and by comparing the time of my command with that of the inundation, I found that the clouds had listened to my lips.'

"'Might not some other cause' said I 'produce this concurrence? the Nile does not always rise on the same day.'

338 "'Do not believe' said he with impatience 'that such objections could escape me: I reasoned long against my own conviction, and laboured against truth with the utmost obstinacy. I sometimes suspected myself of madness, and should not have dared to impart this secret but to a man like you, capable of distinguishing the wonderful from the impossible, and the incredible from the false.'

"'Why, sir,' said I, 'do you call that incredible, which you know, or think you know, to be true?'

339 "'Because' said he 'I cannot prove it by any external evidence; and I know too well the laws of demonstration to think that my conviction ought to influence another, who cannot like me be conscious of its force. I therefore shall not attempt to gain credit by disputation. It is sufficient that I feel this power, that I have long possessed, and every day exerted it. But the life of man is short, the infirmities of age increase upon me, and the time will soon come, when the regulator of the year must mingle with the dust. The care of appointing a successor has long disturbed me; the night and the day have been spent in comparisons of all the characters which have come to my knowledge, and I have yet found none so worthy as thyself.'

CHAP. XLIII.

THE ASTRONOMER LEAVES IMLAC HIS DIRECTIONS.

Welfare, *faran*. Millions, *mille*. Anxiety, *ango*. Depends, *pendeo*. Diligently, Recollected, *lego*, *lectum*. Ecliptic, *leipo*. Solar, *sol*. System, *stasis*, *histemi*. Innovation, *novus*. Renowned, *nomen*. Fame, *fama*. Inflexible, *flecto*. Benevolence, *bene*, *volo*. Destroy, *struo*. Inheritance, *hæres*. Convulsed, *vello*. Heaviest, *heafan*. Contracted, *traho*.

"'Hear, therefore, what I shall impart, with attention 340
such as the welfare of a world requires. If the task of a king be considered as difficult, who has the care only of a few millions, to whom he cannot do much good or harm, what must be the anxiety of him on whom depends the action of the elements, and the great gifts of light and heat! Hear me therefore with attention.

"'I have diligently considered the position of the earth 341
and sun, and formed innumerable schemes in which I changed their situation. I have sometimes turned aside the axis of the earth, and sometimes varied the ecliptic of the sun; but I have found it impossible to make a disposition by which the world may be advantaged; what one region gains, another loses, by an imaginable alteration, even without considering the distant parts of the solar
system with which we are unacquainted. Do not, there- 342
fore, in thy administration of the year, indulge thy pride by innovation; do not please thyself with thinking that thou canst make thyself renowned to all future ages by disordering the seasons. The memory of mischief is no desirable fame. Much less will it become thee to let kind-

ness or interest prevail. Never rob other countries of rain to pour it on thine own. For us the Nile is sufficient.'

"I promised, that when I possessed the power, I would use it with inflexible integrity; and he dismissed me, pressing my hand. 'My heart' said he 'will be now at rest, and my benevolence will no more destroy my quiet; I have found a man of wisdom and virtue, to whom I can cheerfully bequeath the inheritance of the sun."

343 The prince heard this narration with very serious regard; but the princess smiled, and Pekuah convulsed herself with laughter. "Ladies," said Imlac, "to mock the heaviest of human afflictions is neither charitable nor wise. Few can attain this man's knowledge, and few practise his virtues; but all may suffer his calamity. Of the uncertainties of our present state, the most dreadful and alarming is the uncertain continuance of reason."

The princess was recollected, and the favourite was abashed. Rasselas, more deeply affected, inquired of Imlac, whether he thought such maladies of the mind frequent, and how they were contracted.

CHAP. XLIV.

THE DANGEROUS PREVALENCE OF IMAGINATION.

Superficial, *facies*. Rigorous, *rigeo*. Insanity, *sanus*. Considered, Desire, *sidus*.* Mental, *mens*. Pronounced, *nuncio*. Fiction, *fingo*. Expatiates, *spatium*. Unites, *unus*. Combinations, *bini*. Bounty, *bonus*. Feasts, *festus*. Solitude, *solus*. Pastoral, *pastum*. Encountered, *contra*. Fantastic, *phaino* or *phantazo*. Salutary, *salus*. Absurd, *surdus*.

"DISORDERS of intellect" answered Imlac "happen much 344
more often than superficial observers will easily believe. Perhaps, if we speak with rigorous exactness, no human mind is in its right state. There is no man whose imagination does not sometimes predominate over his reason, who can regulate his attention wholly by his will, and whose ideas will come and go at his command. No man will be found in whose mind airy notions do not sometimes tyrannise, and force to hope or fear beyond the limits of sober probability. All power of fancy over reason is a degree of insanity; but while this power is such as we can control and repress, it is not visible to others, nor considered as any depravation of the mental faculties: it is not pronounced madness, but when it becomes ungovernable and apparently influences speech or action.

"To indulge the power of fiction, and send imagination 345
out upon the wing, is often the sport of those who delight

* The Latin verb *Considero* is generally supposed to have signified originally to reflect as an astrologer who groups stars together. In like manner *Desidero* (Fr. *Desirer*), to long for some blessing from the stars.

too much in silent speculation. When we are alone we are not always busy; the labour of excogitation is too violent to last long; the ardour of inquiry will sometimes give way to idleness or satiety. He who has nothing external that can divert him, must find pleasure in his own thoughts, and must conceive himself what he is not; for who is pleased with what he is? He then expatiates in boundless futurity, and culls from all imaginable conditions that which for the present moment he should most desire, amuses his desires with impossible enjoyments, and confers upon his pride unattainable dominion. The mind dances from scene to scene, unites all pleasures in all combinations, and riots in delights, which nature and fortune, with all their bounty, cannot bestow.

346 "In time some particular train of ideas fixes the attention; all other intellectual gratifications are rejected; the mind, in weariness or leisure, recurs constantly to the favourite conception, and feasts on the luscious falsehood whenever she is offended with the bitterness of truth. By degrees the reign of fancy is confirmed; she grows first imperious, and in time despotic. Then fictions begin to operate as realities, false opinions fasten upon the mind, and life passes in dreams of rapture or of anguish.

"This, sir, is one of the dangers of solitude, which the hermit has confessed not always to promote goodness, and the astronomer's misery has proved to be not always propitious to wisdom."

347 "I will no more" said the favourite "imagine myself the queen of Abyssinia. I have often spent the hours which the princess gave to my own disposal, in adjusting ceremonies and regulating the court; I have repressed the pride of the powerful and granted the petitions of the poor; I have built new palaces in more happy situations, planted groves upon the tops of mountains, and have exulted in the

beneficence of royalty, till, when the princess entered, I had almost forgotten to bow down before her."

"And I" said the princess "will not allow myself any 348
more to play the shepherdess in my waking dreams. I have often soothed my thoughts with the quiet and innocence of pastoral employments, till I have in my chamber heard the winds whistle, and the sheep bleat; sometimes freed the lamb entangled in the thicket, and sometimes with my crook encountered the wolf. I have a dress like that of the village maids, which I put on to help my imagination, and a pipe on which I play softly, and suppose myself followed by my flocks."

"I will confess" said the prince "an indulgence of fan- 349
tastic delight more dangerous than yours. I have frequently endeavoured to image the possibility of a perfect government, by which all wrong should be restrained, all vice reformed, and all the subjects preserved in tranquillity and innocence. This thought produced innumerable schemes of reformation, and dictated many useful regulations and salutary edicts. This has been the sport and sometimes the labour, of my solitude; and I start when I think with how little anguish I once supposed the death of my father and my brothers."

"Such" says Imlac "are the effects of visionary schemes. When we first form them, we know them to be absurd, but familiarise them by degrees, and in time lose sight of their folly."

CHAP. XLV.

THEY DISCOURSE WITH AN OLD MAN.

Past, *pas.* Sages, *sagus.* Remains, *maneo.* Wine, *vinum.* Planets, *planao.* Supply, *pleo.* Annual, *annus.* Pain, *pœna.* Vicissitudes, *vicé.* Physical, *phusis.* Recreate, *creo.* Interest, *ens, esse.* Applause, *plaudo.* Decrepitude, *crepo.* Malevolence, *male, volo.* Audience, *audio.* Elated, *latus.* Felicity, *felix.*

350 THE evening was now far past, and they rose to return home. As they walked along the bank of the Nile, delighted with the beams of the moon quivering on the water, they saw at a small distance an old man, whom the prince had often heard in the assembly of the sages. "Yonder" said he "is one whose years have calmed his passions, but not clouded his reason; let us close the disquisitions of the night, by inquiring what are his sentiments of his own state, that we may know whether youth alone is to struggle with vexation, and whether any better hope remains for the latter part of life."

351 Here the sage approached and saluted them. They invited him to join their walk, and prattled awhile, as acquaintance that had unexpectedly met one another. The old man was cheerful and talkative, and the way seemed short in his company. He was pleased to find himself not disregarded, accompanied them to their house, and, at the prince's request, entered with them. They placed him in the seat of honour, and set wine and conserves before him.

352 "Sir," said the princess, "an evening walk must give to a man of learning, like you, pleasures which ignorance and youth can hardly conceive. You know the qualities and the causes of all that you behold, the laws by which the

river flows, the periods in which the planets perform their revolutions. Every thing must supply you with contemplation, and renew the consciousness of your own dignity."

"Lady," answered he, "let the gay and the vigorous 353
expect pleasure in their excursions; it is enough that age can obtain ease. To me the world has lost its novelty: I look round, and see what I remember to have seen in happier days. I rest against a tree, and consider, that in the same shade I once disputed upon the annual overflow of the Nile with a friend who is now silent in the grave. I cast my eyes upwards, fix them on the changing moon, and think with pain on the vicissitudes of life. I have ceased to take much delight in physical truth; for what have I to do with those things which I am soon to leave!"

"You may at least recreate yourself" said Imlac "with 354
the recollection of an honourable and useful life, and enjoy the praise which all agree to give you."

"Praise" said the sage with a sigh "is to an old man an empty sound. I have neither mother to be delighted with the reputation of her son, nor wife to partake the honours of her husband. I have outlived my friends and my rivals. Nothing is now of much importance; for I cannot extend my interest beyond myself. Youth is delighted with applause, because it is considered as the earnest of some future good, and because the prospect of life is far extended; but to me, who am now declining to decrepitude, there is little to be feared from the malevolence of men, and yet less to be hoped from their affection or esteem. Something they may yet take away, but they can give me nothing. Riches would now be useless, and high employment would be pain.
My retrospect of life recalls to my view many opportunities 355
of good neglected, much time squandered upon trifles, and more lost in idleness and vacancy. I leave many great designs unattempted, and many great attempts unfinished.

My mind is burdened with no heavy crime, and therefore I compose myself to tranquillity; endeavour to abstract my thoughts from hopes and cares, which, though reason knows them to be vain, still try to keep their old possession of the heart; expect, with serene humility, that hour which nature cannot long delay; and hope to possess, in a better state, that happiness which here I could not find, and that virtue which here I have not attained."

356 He rose and went away, leaving his audience not much elated with the hope of long life. The prince consoled himself with remarking, that it was not reasonable to be disappointed by this account, for age had never been considered as the season of felicity, and if it was possible to be easy in decline and weakness, it was likely that the days of vigour and alacrity might be happy: that the noon of life might be bright, if the evening could be calm.

357 The princess suspected that age was querulous and malignant, and delighted to repress the expectations of those who had newly entered the world. She had seen the possessors of estates look with envy on their heirs, and known many who enjoyed pleasure no longer than they can confine it to themselves.

358 Pekuah conjectured that the man was older than he appeared, and was willing to impute his complaints to delirious dejection; or else supposed that he had been unfortunate, and was therefore discontented; "For nothing," said she, "is more common, than to call our own condition the condition of life."

359 Imlac, who had no desire to see them depressed, smiled at the comforts which they could so readily procure to themselves, and remembered, that at the same age he was equally confident of unmingled prosperity, and equally fertile of consolatory expedients. He forbore to force upon them unwelcome knowledge, which time itself would too

soon impress. The princess and her lady retired; the madness of the astronomer hung upon their minds, and they desired Imlac to enter upon his office, and delay next morning the rising of the sun.

CHAP. XLVI.

THE PRINCESS AND PEKUAH VISIT THE ASTRONOMER.

Philosopher, *philos, sophos.* Proposed, Imposture, *pono.* Subside, Assiduity, *sedeo, sido.* Pretence, *tendo.* Repeat, *peto.* Pursuance, *suivre.* Civilities, *civis.* Prolong, *longus.* Vanished, *vanus.* Preternatural, Supernatural, *nascor.* Eluded, Illusions, *ludo.* Original, *orior.* Unengaged, *gage.* Inveterate, *vetus.* Banish, *ban.* Lucid, *lux.* Parley, *parler.* Atom, *tomé.*

THE princess and Pekuah having talked in private of Imlac's 360
astronomer, thought his character at once so amiable and so strange, that they could not be satisfied without a nearer knowledge; and Imlac was requested to find the means of bringing them together.

This was somewhat difficult: the philosopher had never received any visits from women, though he lived in a city that had in it many Europeans, who followed the manners of their own countries, and many from other parts of the world, that lived there with European liberty. The ladies would not be refused, and several schemes were proposed for the accomplishment of their design. It was proposed to introduce them as strangers in distress, to whom the sage was always accessible; but, after some deliberation, it appeared that by this artifice no acquaintance could be formed, for their conversation would be short, and they could not decently importune him often. "This" said Rasselas "is 361

true; but I have yet a stronger objection against the misrepresentation of your state. I have always considered it as treason against the great republic of human nature, to make any man's virtues the means of deceiving him, whether on great or little occasions. All imposture weakens confidence, and chills benevolence. When the sage finds that you are not what you seemed, he will feel the resentment natural to a man who, conscious of great abilities, discovers that he has been tricked by understandings meaner than his own, and, perhaps, the distrust which he can never afterwards wholly lay aside, may stop the voice of counsel and close the hand of charity; and where will you find the power of restoring his benefactions to mankind, or his peace to himself?"

362 To this no reply was attempted, and Imlac began to hope that their curiosity would subside; but, next day, Pekuah told him, she had now found an honest pretence for a visit to the astronomer, for she would solicit permission to continue under him the studies in which she had been initiated by the Arab, and the princess might go with her either as a fellow-student, or because a woman could not decently come alone. "I am afraid" said Imlac "that he will be soon weary of your company; men advanced far in knowledge do not love to repeat the elements of their art, and I am not certain that even of the elements, as he will deliver them, connected with inferences and mingled with reflexions, you are a very capable auditress."—"That" said Pekuah "must be my care; I ask of you only to take me thither. My knowledge is, perhaps, more than you imagine it; and, by concurring always with his opinions, I shall make him think it greater than it is."

363 The astronomer, in pursuance of this resolution, was told that a foreign lady, travelling in search of knowledge, had heard of his reputation, and was desirous to become his scholar. The uncommonness of the proposal raised at once

his surprise and curiosity; and when, after a short deliberation, he consented to admit her, he could not stay without impatience till the next day.

The ladies dressed themselves magnificently, and were attended by Imlac to the astronomer, who was pleased to see himself approached with respect by persons of so splendid an appearance. In the exchange of the first civilities he was timorous and bashful; but when the talk became regular, he re-collected his powers, and justified the character which Imlac had given. Inquiring of Pekuah what 364
could have turned her inclination towards astronomy, he received from her a history of her adventure at the Pyramid, and of the time passed in the Arab's island. She told her tale with ease and elegance, and her conversation took possession of his heart. The discourse was then turned to astronomy: Pekuah displayed what she knew: he looked upon her as a prodigy of genius, and entreated her not to desist from a study which she had so happily begun.

They came again and again, and were every time more 365
welcome than before. The sage endeavoured to amuse them, that they might prolong their visits, for he found his thoughts grow brighter in their company; the clouds of solicitude vanished by degrees, as he forced himself to entertain them, and he grieved when he was left at their departure to his old employment of regulating the seasons.

The princess and her favourite had now watched his lips 366
for several months, and could not catch a single word from which they could judge whether he continued, or not, in the opinion of his preternatural commission. They often contrived to bring him to an open declaration; but he easily eluded all their attacks, and, on which side soever they pressed him, escaped from them to some other topic.

As their familiarity increased, they invited him often to 367
the house of Imlac, where they distinguished him by ex-

traordinary respect. He began gradually to delight in sublunary pleasures. He came early, and departed late; laboured to recommend himself by assiduity and compliance; excited their curiosity after new arts, that they might still want his assistance; and when they made any excursion of pleasure or inquiry, entreated to attend them.

By long experience of his integrity and wisdom, the prince and his sister were convinced that he might be trusted without danger; and lest he should draw any false hopes from the civilities which he received, discovered to him their condition, with the motives of their journey, and required his opinion on the choice of life.

368 "Of the various conditions which the world spreads before you, which you shall prefer," said the sage, "I am not able to instruct you. I can only tell that I have chosen wrong. I have passed my time in study without experience; in the attainment of sciences which can, for the most part, be but remotely useful to mankind. I have purchased knowledge at the expense of all the common comforts of life; I have missed the endearing elegance of female friendship, and the happy commerce of domestic tenderness. If I have obtained any prerogatives above other students, they have been accompanied with fear, disquiet, and scrupulosity; but even of these prerogatives, whatever they were, I have, since my thoughts have been diversified by more intercourse with the world, begun to question the reality. When I have been for a few days lost in pleasing dissipation, I am always tempted to think that my inquiries have ended in error, and that I have suffered much and suffered it in vain."

369 Imlac was delighted to find that the sage's understanding was breaking through its mists, and resolved to detain him from the planets till he should forget his task of ruling them, and reason should recover its original influence.

From this time the astronomer was received into familiar friendship, and partook of all their projects and pleasures; his respect kept him attentive, and the activity of Rasselas did not leave much time unengaged. Something was always to be done: the day was spent in making observations which furnished talk for the evening, and the evening was closed with a scheme for the morrow.

The sage confessed to Imlac, that since he had mingled in 370
the gay tumults of life, and divided his hours by a succession of amusements, he found the conviction of his authority over the skies fade gradually from his mind, and began to trust less to an opinion which he never could prove to others, and which he now found subject to variation, from
causes in which reason had no part. "If I am accidentally 371
left alone for a few hours," said he, "my inveterate persuasion rushes upon my soul, and my thoughts are chained down by some irresistible violence; but they are soon disentangled by the prince's conversation, and instantaneously released at the entrance of Pekuah. I am like a man habitually afraid of spectres, who is set at ease by a lamp, and wonders at the dread which harassed him in the dark; yet, if his lamp be extinguished, feels again the terrors which he knows that when it is light he shall feel no more.
But I am sometimes afraid lest I indulge my quiet by 372
criminal negligence, and voluntarily forget the great charge with which I am intrusted. If I favour myself in a known error, or am determined by my own ease in a doubtful question of this importance, how dreadful is my crime!"

"No disease of the imagination" answered Imlac "is so difficult of cure as that which is complicated with the dread of guilt; fancy and conscience then act interchangeably upon us, and so often shift their places, that the illusions of one are not distinguished from the dictates of the other. If fancy presents images not moral or religious, the mind

drives them away when they give it pain; but when melancholic notions take the form of duty, they lay hold on the faculties without opposition, because we are afraid to exclude or banish them. For this reason the superstitious are often melancholy, and the melancholy almost always superstitious.

373 "But do not let the suggestions of timidity overpower your better reason: the danger of neglect can be but as the probability of the obligation, which, when you consider it with freedom, you find very little, and that little growing every day less. Open your heart to the influence of the light which from time to time breaks in upon you; when scruples importune you, which you in your lucid moments know to be vain, do not stand to parley, but fly to business, or to Pekuah, and keep this thought always prevalent, that you are only one atom of the mass of humanity, and have neither such virtue nor vice, as that you should be singled out for supernatural favours or afflictions."

CHAP. XLVII.

THE PRINCE ENTERS, AND BRINGS A NEW TOPIC.

Subjugated, *jugum*. Confide, *fido*. Decisions, Decide, *cædo*. Fatally, *fari*, *fatus*. Prey, *præda*. Relief, *levo*. Virtue, *virtus*. Contrived, *trouver*. Necessary, Succeeds, *cedo*. Monks, Monastic, Monastery, *monos*. Appropriated, *proprius*. Mortifications, *mors*, *facio*. Perplexed, *plecto*. Penitent, *pœniteo*. Congenial, *genos*. Aspire, *spiro*. Corruption, *ruptus*. Subterraneous, *terra*.

374 "ALL this" said the astronomer "I have often thought, but my reason has been so long subjugated by an uncontrollable and overwhelming idea, that it durst not confide in its own

decisions. I now see how fatally I betrayed my quiet, by suffering chimeras to prey upon me in secret; but melancholy shrinks from communication, and I never found a man before to whom I could impart my troubles, though I had been certain of relief. I rejoice to find my own sentiments confirmed by yours, who are not easily deceived, and can have no motive or purpose to deceive. I hope that time and variety will dissipate the gloom that has so long surrounded me, and the latter part of my days will be spent in peace."

"Your learning and virtue" said Imlac "may justly give you hopes."

Rasselas then entered with the princess and Pekuah, and 375
inquired, whether they had contrived any new diversion for the next day. "Such" said Nekayah "is the state of life, that none are happy but by the anticipation of change: the change itself is nothing; when we have made it, the next wish is to change again. The world is not yet exhausted; let me see something to-morrow which I never saw before."

"Variety" said Rasselas "is so necessary to content, that even the happy valley disgusted me by the recurrence of its luxuries; yet I could not forbear to reproach myself with impatience, when I saw the monks of St. Anthony support, without complaint, a life, not of uniform delight, but uniform hardship."

"Those men" answered Imlac "are less wretched in 376
their silent convent, than the Abyssinian princes in their prison of pleasure. Whatever is done by the monks is incited by an adequate and reasonable motive. Their labour supplies them with necessaries; it therefore cannot be omitted, and is certainly rewarded. Their devotion prepares them for another state, and reminds them of its approach while it fits them for it. Their time is regularly

distributed: one duty succeeds another, so that they are not left open to the distraction of unguided choice, nor lost in the shades of listless inactivity. There is a certain task to be performed at an appropriated hour; and their toils are cheerful, because they consider them as acts of piety by which they are always advancing towards endless felicity."

377 "Do you think" said Nekayah "that the monastic rule is a more holy and less imperfect state than any other? May not he equally hope for future happiness who converses openly with mankind, who succours the distressed by his charity, instructs the ignorant by his learning, and contributes by his industry to the general system of life; even though he should omit some of the mortifications which are practised in the cloister, and allow himself such harmless delights as his condition may place within his reach?"

378 "This" said Imlac "is a question which has long divided the wise, and perplexed the good. I am afraid to decide on either part. He that lives well in the world is better than he that lives well in a monastery. But, perhaps, every one is not able to stem the temptations of public life; and if he cannot conquer, he may properly retreat. Some have little power to do good, and have likewise little strength to resist evil. Many are weary of their conflicts with adversity, and are willing to eject those passions which have long busied them in vain. And many are dismissed by age and diseases from the more laborious
379 duties of society. In monasteries, the weak and timorous may be happily sheltered, the weary may repose, and the penitent may meditate. Those retreats of prayer and contemplation have something so congenial to the mind of man, that, perhaps, there is scarcely one that does not pur-

pose to close his life in pious abstraction, with a few associates serious as himself."

"Such" said Pekuah "has often been my wish, and I have heard the princess declare, that she would not willingly die in a crowd."

"The liberty of using harmless pleasures," proceeded 380
Imlac, "will not be disputed; but it is still to be examined what pleasures are harmless. The evil of any pleasure that Nekayah can image, is not in the act itself, but in its consequences. Pleasure, in itself harmless, may become mischievous, by endearing to us a state which we know to be transient and probatory, and withdrawing our thoughts from that of which every hour brings us nearer to the beginning, and of which no length of time will bring us to the end. Mortification is not virtuous in itself, nor has any other use, but that it disengages us from the allurements of sense. In the state of future perfection, to which we all aspire, there will be pleasure without danger, and security without restraint."

The princess was silent; and Rasselas, turning to the 381
astronomer, asked him, whether he could not delay her retreat, by showing her something which she had not seen before.

"Your curiosity" said the sage "has been so general, and your pursuit of knowledge so vigorous, that novelties are not now very easily to be found; but what you can no longer procure from the living may be given by the dead. Among the wonders of this country are the Catacombs, or the ancient repositories in which the bodies of the earliest generations were lodged, and where, by the virtue of the gums which embalmed them, they yet remain without corruption."

"I know not" said Rasselas "what pleasure the sight 382

of the Catacombs can afford; but, since nothing else offered, I am resolved to view them, and shall place this with many other things, which I have done because I would do something."

They hired a guard of horsemen, and the next day visited the Catacombs. When they were about to descend into the sepulchral caves, "Pekuah," said the princess, "we are now again invading the habitations of the dead; I know that you will stay behind; let me find you safe when I return."—"No; I will not be left," answered Pekuah, "I will go down between you and the prince."

They then all descended, and roved with wonder through the labyrinth of subterraneous passages, where the bodies were laid in rows on either side.

CHAP. XLVIII.

IMLAC DISCOURSES ON THE NATURE OF THE SOUL.

Consume, *sumo*. Superstitious, *sto*. Survive, *vivo*. Investigations, *vestigium*. Inherent, *hæreo*. Density, *densus*. Annexed, Unconnected, *necto*. Modes, Modification, *modus*. Existence, Consistent, *sisto*. Alien, *allos*, *alius*. Hypothetical, *tithemi*. Omniscient, Omnipotence, *omnis*, *scio*, *potens*. Arrogantly, *rogo*. Poet, *poieo*. Negative, *nego*. Contexture, *texo*. Annihilated, *nihil*. Protection, *tego*.

383 "WHAT reason" said the prince "can be given, why the Egyptians should thus expensively preserve those carcases, which some nations consume with fire, others lay to mingle with the earth, and all agree to remove from their sight as soon as decent rites can be performed?"

"The original of ancient customs" said Imlac "is com-

monly unknown, for the practice often continues when the cause has ceased; and concerning superstitious ceremonies it is vain to conjecture, for what reason did not dictate reason cannot explain. I have long believed, that the 384
practice of embalming arose only from tenderness to the remains of relations or friends, and to this opinion I am more inclined, because it seems impossible that this care should have been general: had all the dead been embalmed, their repositories must in time have been more spacious than the dwellings of the living. I suppose only the rich or honourable were secured from corruption, and the rest left to the course of nature.

"But it is commonly supposed, that the Egyptians 385
believed the soul to live as long as the body continued undissolved, and therefore tried this method of eluding death."

"Could the wise Egyptians" said Nekayah "think so grossly of the soul? If the soul could once survive its separation, what could it afterwards receive or suffer from the body?"

"The Egyptians would doubtless think erroneously," 386
said the astronomer, "in the darkness of heathenism, and the first dawn of philosophy. The nature of the soul is still disputed, amidst all our opportunities of clearer knowledge: some yet say that it may be material, who, nevertheless, believe it to be immortal."

"Some" answered Imlac "have indeed said that the 387
soul is material, but I can scarcely believe that any man has thought it, who knew how to think; for all the conclusions of reason enforce the immateriality of mind, and all the notices of sense and investigations of science concur to prove the unconsciousness of matter.

"It was never supposed that cogitation is inherent in 388
matter, or that every particle is a thinking being. Yet, if

any part of matter be devoid of thought, what part can we suppose to think? Matter can differ from matter only in form, density, bulk, motion, and direction of motion: to which of these, however varied or combined, can consciousness be annexed? To be round or square, to be solid or fluid, to be great or little, to be moved slowly or swiftly one way or another, are modes of material existence, all equally alien from the nature of cogitation. If matter be once without thought, it can only be made to think by some new modification; but all the modifications which it can admit are equally unconnected with cogitative powers."

389 "But the materialists" said the astronomer "urge that matter may have qualities with which we are unacquainted."

"He who will determine" returned Imlac "against that which he knows, because there may be something which he knows not,—he that can set hypothetical possibility against acknowledged certainty,—is not to be admitted among reasonable beings. All that we know of matter is, that matter is inert, senseless, and lifeless; and if this conviction cannot be opposed, but by referring us to something that we know not, we have all the evidence that human intellect can admit. If that which is known may be overruled by that which is unknown, no being, not omniscient, can arrive at certainty."

390 "Yet let us not" said the astronomer "too arrogantly limit the Creator's power."

"It is no limitation of omnipotence," replied the poet, "to suppose that one thing is not consistent with another, that the same proposition cannot be at once true and false, that the same number cannot be even and odd, that cogitation cannot be conferred on that which is created incapable of cogitation."

"I know not" said Nekayah "any great use of this 391
question. Does that immateriality, which, in my opinion, you have sufficiently proved, necessarily include eternal duration?"

"Of immateriality" said Imlac "our ideas are negative, and therefore obscure. Immateriality seems to imply a natural power of perpetual duration as a consequence of exemption from all causes of decay; whatever perishes is destroyed by the solution of its contexture, and separation of its parts; nor can we conceive how that which has no parts, and therefore admits no solution, can be naturally corrupted or impaired."

"I know not" said Rasselas "how to conceive anything 392
without extension; what is extended must have parts, and you allow that whatever has parts may be destroyed."

"Consider your own conceptions," replied Imlac, "and the difficulty will be less. You will find substance without extension. An ideal form is no less real than material bulk; yet an ideal form has no extension. It is no less certain, when you think on a pyramid, that your mind possesses the idea of a pyramid, than that the pyramid itself is standing. What space does the idea of a pyramid occupy more than the idea of a grain of corn? or how can either idea suffer laceration? As is the effect, such is the cause: as thought, such is the power that thinks; a power impassive and indiscerptible."

"But the Being," said Nekayah, "whom I fear to name, 393
the Being which made the soul, can destroy it."

"He surely can destroy it," answered Imlac, "since, however unperishable, it receives from a superior nature its power of duration. That it will not perish by any inherent cause of decay, or principle of corruption, may be shown by philosophy; but philosophy can tell no more. That it will not be annihilated by him that made it, we must humbly

394 learn from higher authority." The whole assembly stood awhile silent and collected. "Let us return" said Rasselas "from this scene of mortality. How gloomy would be these mansions of the dead to him who did not know that he should never die, that what now acts shall continue its
395 agency, and what now thinks shall think on for ever. Those that lie here stretched before us, the wise and the powerful of ancient times, warn us to remember the shortness of our present state: they were, perhaps, snatched away while they were busy like us in the choice of life."

"To me" said the princess "the choice of life is become less important; I hope hereafter to think only on the choice of eternity."

They then hastened out of the caverns, and under the protection of their guard returned to Cairo.

CHAP. XLIX.

THE CONCLUSION, IN WHICH NOTHING IS CONCLUDED.

Visit, Prudence, *video.* River, *rivus.* Confined, *finis.* Excursions, *curro.* Charmed, *carmen.* Sublunary, *luna.* Desired, *sidus.* Found, *fundus.* College, *lego, lectum.* Acquisition, *quæro.* Communication, *communis.* Justice, *justus.* Person, *persona.* Dominion, *dominus.* Adding, *datus.* Subject, *jacio.* Port, *porto, portus.* Deliberated, *libra.*

396 It was now the time of the inundation of the Nile: a few days after their visit to the catacombs, the river began to rise.

They were confined to their house. The whole region being under water gave them no invitation to any excursions, and, being well supplied with materials for talk, they diverted themselves with comparisons of the different forms

of life which they had observed, and with various schemes of happiness which each of them had formed.

Pekuah was never so much charmed with any place as 397
the convent of St. Anthony, where the Arab restored her to the princess, and wished only to fill it with pious maidens, and to be made prioress of the order; she was weary of expectation and disgust, and would gladly be fixed in some unvariable state.

The princess thought, that of all sublunary things know- 398
ledge was the best: she desired first to learn all sciences, and then proposed to found a college of learned women, in which she would preside, that, by conversing with the old, and educating the young, she might divide her time between the acquisition and communication of wisdom, and raise up for the next age models of prudence, and patterns of piety.

The prince desired a little kingdom, in which he might 399
administer justice in his own person, and see all the parts of government with his own eyes; but he could never fix the limits of his dominion, and was always adding to the number of his subjects.

Imlac and the astronomer were contented to be driven along the stream of life, without directing their course to any particular port.

Of these wishes that they had formed they well knew 400
that none could be obtained. They deliberated awhile what was to be done, and resolved, when the inundation should cease, to return to Abyssinia.

THE END OF RASSELAS.

APPENDIX I.

SPECIMENS OF INTERROGATIVE LESSONS ON CHAPTERS I. TO IV., AND XVI. TO XX.

*** Material for answering many of the following questions will be found in the Notes. It may be necessary in most cases to allow pupils to look at the text while answering the questions; but their minds will thus have good scope for exercise, if concise, pertinent, and grammatically appropriate forms of answer be exacted. The Editor would recommend that pupils should be occasionally practised in composing a set of questions on the contents of a chapter.

QUESTIONS ON CHAPTER I.

1. Repeat the first paragraph of this chapter.* What relation does that paragraph bear to the whole story? For what is it remarkable in point of composition?

2. Describe *plainly* the persons who are *figuratively* addressed, as listening with credulity to the whispers of fancy—as pursuing with eagerness the phantoms of hope, &c.

3. Why are fancy's suggestions here called whispers? What objects of hope may be properly denominated phantoms? Do age and youth here figuratively denote different persons—or what? Why does the paragraph conclude by calling attention to the history of Rasselas?

4. State what you know geographically about Abyssinia.† Who

* The pupil may in this way be called upon to repeat certain passages from memory.

† Questions of this kind are appropriate chiefly when written answers are required. They may be broken into questions of detail when oral examination is employed.

was Rasselas? What amplification is here used instead of the simple word Abyssinia?

5. What two principal streams unite to form the Nile? Which of these rises in Abyssinia? Explain the personification "Father of Waters."

6. Of what great utility are the annual overflowings of the Nile, and what causes them? Give the meaning of the expression "streams of plenty." Explain the assertion that the Nile's bounty "scatters over half the world the harvests of Egypt."

7. Give some description of the torrid zone. Whence is the custom of imprisoning the heirs of Abyssinian royalty said to have originated? Can you give any account of that queen of Saba?

8. What object was proposed by the wisdom or policy of antiquity in imprisoning the royal children? What was the name of the hill-fortress which the story refers to as the residence of the princes?

9. Describe the way in which the valley was girt round or inclosed. What feature particularly characterised the works of the ancient artificers of Egypt and the neighbouring nations?

10. *Describe briefly* the waters of the valley.* What language is here used to denote water-fowl? Of what figure of speech is this an example?

11. What was the state of vegetation in this valley? Give some zoological account of the place. What zoological name have we to denote animals that bite the grass? And what for beasts of prey? What is suggested by the epithet *solemn* as applied to the elephant?

12. Mention some of the permanent features by which art had endeavoured to make the place a Paradise.

13. On what occasion were all delights and superfluities provided? *Describe briefly* the annual ceremony of the emperor's visit. What do you understand by "the vacancies of attention?" What by "artificers of pleasure?"

14. Explain the idea intended by the words "in hope that they should pass their lives in this blissful captivity." What express

* It will be useful to require from the pupil occasionally a written abstract or précis of a passage, in any of the various styles exemplified in the editor's little treatise on the Art of writing Précis.

qualification was required in persons who sought to be admitted as artificers of pleasure?

15. It is said that they to whom this retirement was new "*always* desired that it might be perpetual"—what does *always* here signify? How could it not be known whether such desire was lasting?

16. What was the height of the eminence on which the palace stood? Express the height in feet. Can you think of any advantages of such a position?

17. What is said of the stability of the edifice? What are the "solstitial rains," and the "equinoctial hurricanes?" Give some account of the solstices and equinoxes.

18. What distinction was there in the styles of the squares or courts of which the palace consisted? What is said of the extent of the building? Explain the idea of suspicion herself seeming to have dictated the plan. Enumerate those arrangements that implied suspicion.

19. Mention the contrivance by which the monarchs used to secrete treasure. What further was done with reference to such treasure.

QUESTIONS ON CHAPTER II.

1. Repeat the first paragraph of this chapter. Explain the expression "fortresses of security." Do you discern the force of the idea—"pleased with their own condition?" How did the sages inform the princes respecting the outer world of public life?

2. What was the main theme of those songs with which they were daily entertained? For what object was that theme employed? Explain that object.

3. What does the writer design by telling us that their appetites were excited? How was that excitement created? In what way is it stated that their work was play? Why does the writer say "close of even" and not "close of evening?"

4. What was the general efficacy of these methods of promoting happiness? What conviction in most instances kept the princes from wishing to enlarge their bounds? How did they regard the lot of those who lived beyond the valley? What had occasioned this sentiment?

5. In what character is Rasselas now introduced? *Describe briefly* the change which his attendants observed in his conduct. How did they then act towards him and with what effect?

6. What singularity of humour made him much observed? Why are "the banks of rivulets sheltered with trees" specified as the resort of Rasselas? Express by single words the several modes of enjoyment he observed among the inferior animals.

7. How is one of the sages described in order to account for his following the prince secretly? What did he secretly observe Rasselas doing? With what reflexions was the prince overheard comparing the condition of the goats with his own?

8. How did he contrast his condition with that of the birds? How was he at a loss to account for his not feeling delighted? Explain the expressions "power of perception" and "its proper pleasure."

9. How might some sense be latent or hidden within his nature as he supposed? What other supposition occurred to him? What kind of expression is "he lifted up his head?" What made him return to the palace?

10. What observations on mutual envy did he make as he passed the animals in the field? Explain by his previous reflexions how he regarded their felicity as not the felicity of man.

11. How did he speak of the past and the future as having evils for him from which the lower animals are exempted? Explain the inference he then made respecting the equity of Providence.

12. His observations being on a mournful topic were uttered with a plaintive voice—how then was it that they amused him? What element in his character does this indicate to us? What is said of the change of behaviour he showed when he got home?

QUESTIONS ON CHAPTER III.

1. What made the sage who had secretly observed Rasselas endeavour the next day to obtain an opportunity of conference with him? Why was the prince unwilling to afford such opportunity? Explain that.

2. How did Rasselas vindicate his desire of forgetting the sage's lectures? How did this man get access to him? Did Rasselas willingly allow a conference—or what?

3. How did the sage open the conversation? Quote the reasons

which the prince gave for his withdrawing from pleasure and retiring to loneliness. Interpret the expression "I am lonely."

4. *Express briefly* the tenor of the sage's expostulation. Repeat that portion of the next paragraph in which the prince describes his complaint—(that is, as far as the word "former.") What, in conformity with all this, is the title of the chapter?

5. The prince found one day exactly like another—what other? What request did he make respecting the tediousness of time? Quote his comparative appreciation of enjoyment and desire.

6. State the effect of this strange complaint on the sage's mind. With what unlucky remark did he now frustrate the design of his remonstrance? Quote the prince's application of that remark. To what did he refer by saying "the sight of them is necessary to happiness?"

QUESTIONS ON CHAPTER IV.

1. What prevented further conference between the prince and his old instructor? By what consideration was the old man now grieved and ashamed? What conclusion were they intended to prevent? By what conjectures may the fact be accounted for that an old man soon overcomes the emotions of grief and shame?

2. State the nature of those emotions by which Rasselas was now actuated? Explain why he could not quiet his emotions so speedily as the sage. Compare his former with his present anticipation of the length of life.

3. What was the first beam of hope that had been ever darted into his mind? Explain his never having experienced hope till now? What alteration of his aspect did this beam of hope produce? Of what nature was the desire with which he was now fired?

4. In what consisted the secret stock of happiness of which he was now master? How was it that he could not enjoy that happiness without concealing it? In order to conceal it, how did he behave, instead of being gloomy and unsocial?

5. Show that this necessary procedure must have allowed him many convenient opportunities for solitary thought. How was it that he could now take pleasure both in society and privacy?

6. What was the nature of his chief amusement? By what

motive was he actuated in these visionary projects? And how did he gratify his benevolent inclinations?

7. How long did he continue to beguile his solitude by such visionary bustle? While thinking how he should act in reference to incidents of life, what important consideration did he neglect? Repeat the account of the imaginary incident which brought him to reflexion on his negligence.

8. How did he regard himself when thus recalled to a sense of his actual situation? Mention the two things to which he said the mountain was a hindrance. What was his reflective inquiry about his delay of attempting to realise his hopes and wishes?

9. What remembrance now filled him with regret? What time had he wasted in profitless inactivity? Relate his method of estimating the real extent of man's life. How did he compare his past twenty months with forty years, and with the next twenty months?

10. Can you give the general tenor of the reflexions in which he compared the past twenty months with the earlier portion of his life? How did he now think of the inferior animals and the inanimate creation as having admonished him?

11. How did these sorrowful thoughts influence him for the next four months? What accidental occurrence roused him to more vigorous exertion? Obvious as this was, what considerations would have kept the prince from feeling greatly surprised at his not having discovered it?

12. How did he now regard his four months of unavailing regret? And to what main object did he now give his whole mind?

QUESTIONS ON CHAPTER XVI.

1. Who were approaching the city? Which of these are called strangers? Why? How then were these persons at first affected by the sight of Cairo?

2. Why did Imlac say of Cairo "This is *the* place," not "This is *a* place?" How did he describe the city? From what motive did he say "Commerce is here honourable?"

3. How were the prince and princess to conduct themselves? Was this to be an assumed, or was it their real character?

4. How could Imlac assure them of access to all sorts of people?

What was the chief object of letting Rasselas see all the various conditions of human life? Whence arose the eagerness of Rasselas to make a *choice of life?*

5. In the preceding chapter we are told that Imlac, by many admonitions, prepared the strangers to endure the tumults of a busy town: *Express briefly* what we are now told about the efficacy of his instruction.

6. To what extent did Nekayah give way to the force of habit? What is habit? Can you make any remark respecting the importance of habit?

7. In connexion with what circumstance are we told that Imlac understood traffic? What jewels? What immediate use did he make of the money?

8. What effects are ascribed to Imlac's politeness and generosity? What to his knowledge and social influence?

9. How were his companions, the prince and princess, kept from betraying their rank to the guests at table? What peculiarities would they probably have manifested if they had been able to join in the conversation? What kind of ignorance or surprise?

10. How was the tendency to commit themselves obviated as they became able to converse? What ordinary occurrence is particularly referred to as being for a long time unintelligible to the ladies? How was it that the prince did not show the same want of comprehension?

11. How long was it before Rasselas was able to converse fluently with the people of Cairo? In what way was Imlac meanwhile preparing for his companions the means of observing the various ranks and conditions of mankind?

12. What two necessary qualifications had the prince acquired when he began to resort with Imlac to scenes of public life?

13. What was the first impression he received as regarded the desire to make his choice of life? *Express briefly* how he was deluded into the imagination that wretchedness would not be suffered anywhere to exist.

14. Did Imlac at once show the prince how erroneous such opinions were—or what? *Give briefly the substance* of those spontaneous observations on the part of Rasselas which Imlac's silent behaviour one day occasioned.

15. What instruction did Imlac deduce from these remarks? Ex-

plain the assertion "Envy is commonly reciprocal." Why do we persist in thinking that others are happy?

16. *Express briefly* how Imlac commented on the liveliness of an assembly where Rasselas had passed the night. Explain the clause "When solitude should deliver him to the tyranny of reflexion."

17. What admission did the prince then make? And with what modification did he expect still to make a happy choice of life?

18. *Explain briefly* Imlac's representations of the difficulty of discriminating causes of good and evil in the choice of life.

19. What led Imlac to remark that very few live by choice? How did he argue this point?

20. How did Rasselas congratulate himself on the opportunity and extent of choice which his royal birth had provided for him? Under what impression did he resolve to review the world at leisure?

QUESTIONS ON CHAPTER XVII.

1. What is here meant by "experiments upon life?" How did the condition of youth seem to claim the prince's first inquiry? With what description of young men did he propose to associate?

2. What was the effect of his experience of such societies? He found their mirth to be without images, and their laughter without motive:—explain this. Describe their pleasures as he found them?

3. Show that the conduct of these young men was at once wild and mean. What conclusion did the prince come to when he thought of the meanness of their conduct? How did he reflect upon the unsettled condition of their minds?

4. What induced him to give them farewell admonition? He had seriously considered, he said, their manners and their prospects —explain this. And what had he found by comparing these two things? To promote our true interests, how must our first years be employed?

5. How did Rasselas speak of thoughtlessness, — of levity — of intemperance? What consideration did he inculcate respecting the comforts appropriate to maturer age? What dreadful evils did he [illegible] should be now averted by a reformation of conduct?

6. *Express briefly* the substance of the prince's warnings and remonstrances.

7. What was signified by the young men staring one upon another when the prince had concluded his admonition? How did they terminate this mutual appeal?

8. What is said of the manner in which he bore this trial of his feelings? What injurious influence does the dread of ridicule too often produce upon the young?

QUESTIONS ON CHAPTER XVIII.

1. What is the title of this chapter? In what sense are the epithets here applied? How did the prince happen to meet with this "wise and happy man?"

2. On what subject was this sage declaiming? Describe his appearance and manner.

3. What is meant by man's "lower faculties predominating over the higher?" What did the lecturer show to be the evil effect of such predominance?

4. By what figure of speech did he call fancy the parent of passion? Give the literal meaning. Repeat the figurative description of fancy usurping the authority of reason.

5. Give the plain signification of fancy exciting her children to sedition against reason. In what terms did the lecturer compare reason to the sun and fancy to a meteor?

6. How did he teach and exhort his hearers to subdue passion? What evils did he say would be thus avoided with reference to fear, hope, envy, anger, tenderness, grief? How did he compare such a man's course of life with the course of the sun?

7. Of what ancient system of philosophy was this sage evidently an advocate? To what kind of examples did he refer in illustration of his doctrine? What did he finally recommend as the only way for any one to be happy?

8. How was Rasselas affected by the discourse? For what purpose did he desire permission to visit the lecturer? What was signified by the sage's hesitation? Did he show any stoical indifference (or what?) when Rasselas gave him the purse of gold?

9. In the glowing account given of this teacher by Rasselas to

Imlac, what description is given of his stoical character? Give the plain meaning of that description.

10. Explain, "He speaks, and attention watches his lips,"—"He reasons, and conviction closes his periods." What resolution did the prince express as the effect of the lecture? What caution did Imlac interpose?

11. State the idea which disposed Rasselas to vindicate the teacher. State the circumstances of his reception when he went to pay his visit. In what gloomy condition did he find the philosopher? Explain briefly the nature of the sad tidings and reflexions which the sage now addressed to the prince.

12. With what observations did the prince reply to all this? How did the philosopher resist these observations? Relate the ensuing exposure of the inconsistency between the moralist's conduct and his stoical doctrine.

13. How was the prince restrained from reproving such inconsistency? With what conviction did he come away?

QUESTIONS ON CHAPTER XIX.

1. What inquiry did Rasselas still eagerly pursue? Whither did he next resolve to go? Give some account of the lowest cataract of the Nile. What objects did the prince propose to himself in visiting the hermit?

2. Who accompanied Rasselas on this occasion? What other source of inquiry after happiness presented itself on the way? How did Imlac speak of the reputation of pastoral life?

3. By what means did the travellers endeavour to learn from the shepherds the nature of pastoral life? With what success was the information thus sought? How so?

4. By what feelings did the shepherds evidently appear to be actuated? What decision did Nekayah come to respecting these shepherds? What fond sentiments and hopes did she nevertheless cherish in regard to rural felicity?

QUESTIONS ON CHAPTER XX.

1. Where did the travellers seek shelter the next day from the heat? On entering the wood what signs of human habitations

were observed? What were their feelings and thoughts as they passed slowly through the wood?

2. Relate their farther progress. For what reason did this wealthy proprietor give them magnificent entertainment? What qualities in Imlac and the princess attracted his special regard? What was the effect of his repeated civility in entreating his guests to stay?

3. What appearances induced Rasselas to suppose that here the true happiness of life was realised? How did he ascertain his supposition to be erroneous? *Express briefly* the substance of the rich man's account of his own condition.

4. While the travellers lamented his danger they deprecated his exile — explain the meaning of the latter expression. To what degree was the princess affected by the account of her hospitable entertainer? How ends the story of this visit to the rich man's palace?

APPENDIX II.

NOTES ON RASSELAS.

(The numbers correspond to the marginal divisions of the text.)

1. The first paragraph of Chap. I. is introductory to the whole story, and is remarkable for the fine melodious flow of its language. It addresses in a figurative way those who are easily inclined to think true what they secretly fancy, who eagerly think to obtain imaginary objects of hope, who in the time of youth think that all the good things which they attribute to the time of age are sure to come, and that the happiness they fail to realise at present will, ere long, be experienced.

Fancy is metaphorically supposed to whisper, or suggest secretly, because one's fancy is privately indulged, without reference to reason, or to the opinions of others. The objects of hope are supposed to move farther off as they are approached. Youth and age both refer to one individual,—the age that once was youth being expected to perform youth's promises.

The paragraph concludes by calling attention to the history of Rasselas, because that history is intended to exemplify the vanity of such credulity, eagerness, and expectation, as the paragraph refers to.

Abyssinia, sometimes called Ethiopia, the southern portion of the great region of the Nile, in Africa, lies on the west of the Red Sea, in the northern part of the torrid zone. It was Christianised towards the end of the fourth century, and is still nominally Christian. The once powerful empire of Abyssinia is now dissolved, and of the several petty states that have risen upon its ruins, the principal are Amhara, Tigré, and Shoa.

Ye, the nominative to the imperative verb *attend;* and also a nominative of address. *Who*, a plural relative, second person.

2. Two principal streams unite to form the Nile,—the Abiad or

White Nile, and the Azrek or Blue Nile: the sources of the Abiad are in the mountains of the Moon; the Azrek rises in the mountains of Abyssinia. The Nile is by personification called the Father of Waters, (a translation of the native appellation *Abavi*,) because its inundations, caused by the heavy annual rains within the tropics, compensate the scarcity of rain in Egypt. It fertilises the plains of that country, not only by supplying them with moisture, but also by covering them with a rich deposit of mud. Egypt was thus rendered the granary of the east.

"Streams of plenty" means waters mixed with fertilising earth.

"Scatters the harvests," viz., by carrying boats laden with agricultural produce.

The word *whose* as relative to *father*, immediately after the same word as relative to *emperor*, involves confusion, and makes the composition somewhat faulty. *Half* is either an adjective, qualifying *the world*, like the word *all* in the phrase *all the world*, or else a noun objective, meaning half *of* the world.

3. The torrid zone, or middle belt of the earth's surface, is 47 degrees wide, viz. 23½ degrees on each side of the equator, from the tropic of Cancer to that of Capricorn. This width is occasioned by the amount of obliquity (66½ degrees) of the earth's axis to the plane of its orbit.

The custom of imprisoning the heirs of Abyssinian royalty is said to have originated in an ordination of Maqueda (whom the Arabs call Belkis), the Queen of Saba who visited Solomon. Saba, or the South, was the name of a mountainous part of Abyssinia near the Red Sea. The Queen of Saba was succeeded by her son Menilek, whose reputed father is Solomon, and whose posterity are supposed by the Abyssinians to have reigned ever since. It was only "the sons of Abyssinian royalty," not the "daughters" also, who were secluded from the world; the Queen of Saba having limited the succession to heirs male.

The participial word *according*, an abridgment of the phrase *in a way according*, performs here the office of an adverb modifying the preposition phrase *to the custom*.

4. Major Head, in his "Life of James Bruce," says—"With respect to the Queen of Sheba's precaution of imprisoning all the heirs male, in order to maintain a succession, it may be observed that time is the best test of the fitness of any law for the particular

tribe or people for whom it has been invented; and, therefore, that if this law has existed, as we are informed, for nearly 3000 years, and during that immense period has practically effected its object, by maintaining the succession, the Queen of Sheba may very fairly be considered as a person of wisdom, at least equal to that of many less ancient legislators, whose laws and whose families are alike extinct."

The place of confinement for the princes of the blood of Solomon was at first in the rocky retreat of Damo, in the province of Tigré, and afterwards in the Amba-Geshen, in the province of Amhara,—such mountain retreats, or natural fortresses, being called *ambas*.

5. The works of the ancient artificers of Egypt and the neighbouring nations were remarkable for their massive and colossal character.

6. "Fowl whom nature has taught to dip the wing in water" is a periphrasis or circumlocution for *water-fowl.*

The words *no more,* though strictly adjectives elliptically denoting *for no more time,* may be parsed as adverbs.

7. "Every month dropped fruits upon the ground." This corresponds with the accounts of the productiveness of Egypt, where the cultivable land is never at rest, every month having its flowers, and every season yielding its fruits.

"Animals that bite the grass" are called *graminivorous,* and "beasts of prey" *carnivorous.*

8. The elephant is called *solemn* to denote his huge bulk in connexion with the gravity of his temperament, as contrasted with the playful agility of some of the smaller animals.

9. "When the iron gate," &c.; that is, on the occasion of which visit music accompanied the ceremony of opening the iron gate.

"The vacancies of attention" are the intervals between those occasions during which attention is seriously, necessarily, or statedly engaged.

Which the emperor, &c.; *which,* objective to *paid,* the noun *children* being governed by *to* understood. *When,* an adverbial conjunction, meaning *at which time,* connecting the preceding clause with the two following members of the sentence. *Whatever might contribute* is a verb with its nominative, forming a noun clause governed by *propose: whatever* means *what of any kind* from the Saxon *æfer*=any.

10. "The artificers of pleasure" are those who profess the arts of amusement.

"In hope that they should pass," &c.; that is, the new artificers of pleasure hoped to pass their lives.

11. "Always desired,"—always here signifies *in every instance*.

Which, relative to *appearance*, and governed by *afforded*.

12. The eminence was raised about thirty paces, or seventy-five feet, above the water-level, in order to secure a healthy situation, and to be beyond the reach of the inundations.

When the sun in his annual course arrives at that point of the ecliptic which is farthest north or south of the equator, he as it were comes to a stand, or *stops* his farther departure, and returns towards the equator; hence the name *solstice*, which means *the staying of the sun*. We have the summer solstice about the 22nd of June, and the winter solstice about the 22nd of December. The equinox is the time at which the sun crosses the equator, and is so called because day and night are then of equal length. The vernal equinox occurs about the 21st of March, and the autumnal equinox about the 23rd of September. In the high land of Abyssinia, the rainy season begins in May and continues till September, often accompanied with thunder and hurricanes; the inundations become considerable about the time of the summer solstice. The most violent tempests are about the equinoxes.

About is strictly an adverb modifying the adjective *thirty;* the noun *paces* being governed by *to* or *by* understood. *Joined*, a perfect participle describing *stone*.

13. From a suspicion that some of the residents might do evil, the house was so planned as to facilitate the prevention or detection of any unlawful conduct. The *happiness* of the valley is a fictitious notion of the writer of Rasselas. Lobo says "It was on the *barren summit* of Ambaguexen that the princes of the blood-royal passed their melancholy life, being guarded by officers who treated them often with *great rigour and severity*."

"To every room there was an open and a secret passage." So the original ought to have been written, for "an open and secret passage" means one that is both open and secret; which is inconsistent.

"By subterranean passages from the lower apartments." This inversion of the arrangement observed in the two preceding pre-

position phrases is a pleasing variety, not unfrequently exemplified in good writing.

14. "Had reposited." The nominative to this plural verb is either the word *race* as a collective noun, or a *long race of monarchs* as equivalent to one plural noun. "Never but in the utmost exigencies." The conjunction *but* here connects an adverb with a phrase equivalent to an adverb; compare, in the same sentence, "not but by the emperor."

15. The adverb *only* modifies the verb *to know*. The preposition *with* governs the noun clause following, in which the pronoun *whatever* is an objective to *enjoy*.

16. "Told them of nothing but the miseries of public life." This language is ambiguous, being capable of conveying the idea that the sages spoke of no other subject than the miseries of public life. The ambiguity would be removed by writing "told them of nothing of public life but its miseries."

17. To enhance the opinion they had already conceived of the blissfulness of their situation, songs were daily sung to them, extolling their place of residence as "the happy valley."

Even is written, rather than *evening*, for the sake of rhythm and dignity, and to avoid the jingling of sound between the words *morning* and *evening*.

Revelry and *merriment* are regarded in union as a nominative singular to the verb *was*.

18. These methods for promoting happiness had in most instances the desired effect. Our author expresses himself rather inaccurately, when he adds "few of the princes had ever wished to enlarge their bounds, but passed their lives in full conviction," &c. *Who* passed their lives in full conviction? The grammatical answer is—those few princes who had wished to enlarge their bounds;—which is inconsistent. It should have been said that the generality, or nearly all, of them passed their lives, &c.; or the change of the words *few* and *ever* into *most* and *never* would be sufficient.

Sport and *slaves* are objectives in apposition to *those*.

19. The writer having described the methods employed for the happiness of the princes, and having stated the general success of these methods, now introduces the exceptional case of Rasselas losing relish for pastimes and festive parties, for the pleasures of the table and the charms of music.

Thus means *accordingly*, that is, under the influence of this conviction,

But, a preposition governing *Rasselas*. *Often*, an adverb, modifying not simply the verb *sat*, but the joint meaning of *sat* and *forgot*.

20. Rasselas is now represented as interesting himself in observing the condition of the inferior animals. This is introductory to the reflexions contained in sections 22 — 25. The prince is said to frequent "rivulets sheltered with trees," because he could thus observe both birds and fish. The enjoyments of the inferior animals are specified as consisting of these varieties—singing, sporting, feeding, sleeping.

21. The singularity of humour which made Rasselas much observed, was his spending day after day in contemplating the enjoyments of the inferior animals; the change which his attendants are previously said to have noticed, was his abstaining from enjoyment himself.

Discovering is a participial noun, governed by *of*, and governing *cause*. *Near* an adjective describing *one*. *Him* governed by *to* understood. *Having*, a participial adjective describing *Rasselas*.

22. The hitherto secluded life of Rasselas gives the writer of his history an opportunity of showing how a mind partially instructed and without worldly experience might reflect and argue respecting the lot of man.

24. "Power of perception" here means capacity for being affected by external things. "He lifted up his head" is a scriptural and oriental mode of expression.

Before he can be happy—*before* is here a conjunction.

25. To fear pain when it is not felt, and to shrink at the recollection and start at the anticipation of evils are human distresses from which the inferior animals are free. Rasselas therefore infers, that there must be enjoyments peculiarly designed for man, as compensation for the sufferings to which he is peculiarly liable, if there is equity in the dispensations of Providence.

26. The prince was amused or entertained by his own observations, though relating to a mournful topic, for they made him feel some pride and pleasure in his fancied discernment, his delicate sensibility, and the impressive force of his own language. Some degree of vanity thus betrays itself as forming part of his character.

27. *Which* the prince, &c. *Which*, objective to *afford*. *Only*, adverb modifying the adverbial conjunction *while*, or the adverbial clause introduced by *while*.

28. *Whom he had once*, &c. *Reverenced* being a perfect participle, and *loved* a past tense, the adverb *once* should have preceded the auxiliary *had*, "whom he once had reverenced and still loved."

29. "I am lonely," that is, I keep myself apart from others, because, being miserable myself, I am unwilling, &c.

"To cloud," to cast a gloom upon, as overshadowing clouds darken the face of a landscape.

31. The prince being dissatisfied, though without any defined or actually understood want, gives occasion to the curious and expressive title of the chapter. "That wish would excite," &c.—A definite wish would excite endeavour to gratify it, and such employment would prevent me from repining at the tediousness of time.

"What I want" is a noun clause governed by *know*, and taken along with the noun clause "that I know not," forms a noun sentence nominative to *is*.

32. "Exactly like another," viz., like that which succeeds it.

Chasing *one another*, i. e., one chasing another, the noun *one* being an objective agreeing by a kind of distributive apposition with *kids* and *lambs*. *Except*, preposition governing a noun clause. *Much*, an adjective used as a noun, and modified by the adverb *too*.

33. "Since the sight of them," that is, since, as you say, it is necessary that I should have seen the miseries of the world in order to feel happy in this retreat.

Something to *desire*.—The infinitive here has a transitive import, though without an expressed object, and is equivalent to the clause *that I may desire it*. *See* Hunter's "Text Book of English Grammar," p. 130, § 3.

34. The reasonings of the sage were intended to prevent Rasselas from concluding that the valley did not contain every thing necessary to happiness.

35. *Whether* is originally a distributive pronoun, denoting *which of the two*, as in the question "Whether of them twain did the will of his father?" It is now commonly regarded as a conjunction, and may refer, as here, to a choice of more things than two.

36. "Views extended to a wider space."—The emotions of shame and grief in the mind of the sage were soon quieted, because, perhaps,

the short remainder of life in prospect made him look with slight regard upon afflictions; but Rasselas, expecting to live many years, could not so speedily quiet his emotions, which for some time had been of a distressful kind, when he thought of a long life of discontent being before him, but now were joyful, because he had found something to desire and to prosecute. "He now rejoiced in his youth" means that now he was delighted with the fact of his being young, and likely to live many years longer.

37. The first beam of hope was that which gave him the prospect of a long and well-employed future. He had not previously experienced hope, because in the happy valley "every desire was immediately granted." There is an observable metaphorical propriety in the expressions used to describe the effects of this *beam* of hope; it *rekindled* youth, it doubled *lustre*, it *fired* the prince with desire.

Either, originally and still frequently a distributive pronoun, might be parsed as such in the present instance; *see* the explanation of *whether* in the 35th section.

39. It was previously observed that some degree of vanity actuated the heart of Rasselas. We now perceive that he has an ambition to distinguish himself by projects of benevolence, and that his inexperience permits him to indulge the most sanguine expectations of uniformly succeeding in such projects.

40. "Mingle with mankind." — Engrossed with the imaginary execution of his purposes, he neglected to consider how he was to find his way into public life.

41. This paragraph represents, by a supposition perhaps somewhat extravagant, the influence of an excited imagination; it is intended to introduce a means of reminding Rasselas of the difficulty of getting beyond the bounds of the valley.

One *day*.—The noun is here an objective governed by *on* understood.

43. Rasselas is impressed with the folly of having filled an uncertain future with purposed employment, and yet having suffered twenty months of that future to become past without any portion of his purposes being fulfilled.

44. *We are long*, i. e., we exist long, the word *long* being an adverb. Twenty mouths *to come*.—Infinitive expressions have very often, like preposition phrases, an adverbial, or else an adjective

signification; in this instance, *to come* has the meaning of an adjective describing *months*.

45. "The rest of my time," that is, the time preceding the last twenty months was wasted through no fault of mine.

"A scheme of reasonable felicity,"—felicity suited to a rational being, viz., that arising from the exercise of benevolence.

46. "An idle gazer on the light of heaven."—Having had the light of heaven and made no profitable use of it.

Gazer, nominative in apposition to *I*. *I only*, that is, *I taken or regarded singly;* so that *only* is properly an adverb modifying an understood participle.

47. "More than twenty changes," because twenty months contain upwards of 600 days, and a lunar month is less than 30 days, viz., about 29½ days.

Than, conjunction, connecting the adjectives *more* and *twenty*.

48. He spent the remaining part of two years in repenting of his idle resolves, when the accidental remark about the broken cup roused him to exertion.

49. The mind engaged with remote expectations frequently overlooks obvious truths, attention to which is necessary to the fulfilment of those expectations.

As the prince had before been wasting time in regretting his idle resolves, he now, but only for a few hours, regretted his regret.

50. 'Which it was very easy to suppose effected.'—*Which* is governed by *suppose* and adjectively described by the participle *effected;* the pronoun *it* represents, by anticipation, the phrase *to suppose which effected.*

52. The prince had now known the pleasure of hoping, and was solaced by the self-approbation inspired by his industry.

53. In the exercise of his industry, he found every day fresh sources of interesting inquiry, which proved a temporary reward of his pains.

55. The kind of dissertation contained in the sixth chapter is called colloquial, being conducted conversationally between Rasselas and the artist.

By "the mechanic powers" is here to be understood not merely the more elementary powers called the lever, the pulley, the wheel-and-axle, the inclined plane, the wedge, and the screw, but the general principles of mechanism.

57. A sailing chariot is one fitted with sails and propelled by the wind.

58. "The tardy conveyance of ships and chariots" which Johnson makes the artist refer to, may suggest to our minds the speed of modern navigation and of the railway, so wonderful in comparison with any means of transport known in our author's time.

Instead, a word formed by uniting a preposition with its objective noun, and may be parsed as an adverb modifying the succeeding preposition phrase.

The art of flying was much discussed by the philosophers of the reign of Charles II. The celebrated Bishop Wilkins was so confident of success in it, that he said he did not question but in future ages it would be as usual for a man to call for his wings, when going a journey, as it had been to call for his boots.

There is a well-known fabulous story of Dædalus, an ingenious mechanist of Athens, who was with his son Icarus confined in a labyrinth, of his own contrivance, in Crete, and not being able to find his way out of it, made wings for himself and his son, with which they flew away. The youth soared so near the sun, that the waxen fastenings of his wings melted, and he fell into the sea.

60. "*So* fishes have the water, in which *yet* beasts can swim."—The words *so* and *yet* have an interjectional character, but might be called adverbs, respectively modifying *have* and *swim*, and meaning *in like manner* and *notwithstanding that.*

61. A body's gravity is the effect of the earth's attraction. As we recede from the earth's centre, this attractive force diminishes in geometrical progression.

The sanguine thoughts and anticipations of the mechanist were of course illusory and fruitless.

64. "In a year expect to tower."—*In* expresses relation between *tower* and *year*. "Envy others so great an advantage." *Others* governed by *to* understood; *advantage* governed by *envy*.

66. The union of lightness with strength is beautifully exemplified in the structure of the wings of birds.

67. The artist's anticipations of success have been stated at some length; the result of these anticipations is very briefly told; this is to intimate that sudden failure often awaits plausible and long-cherished schemes.

68. The prince was not much afflicted by this disaster, because

he would not have indulged any hope of a more successful issue, if he had had any likelier means of escape to engage his mind. But he was now left without any prospect of liberation, and became melancholy.

"In these countries," that is, in tropical countries.

Notwithstanding all his endeavours.—It is usual to call *notwithstanding* a preposition; *withstanding*, however, is in reality an intransitive participle, here describing *endeavours*—a nominative absolute.

69. The number of rainy days in the year is generally least in those countries where the entire quantity of rain is greatest, viz. in tropical countries. In the regions of the torrid zone, the periodical rains come in such copious torrents, that frequently large districts are in a few hours made impassable.

70. The inundation confining the princes to the palace gives the author of the story an opportunity of representing Rasselas as entertained by the discourse of a man of learning, whose name, however, is introduced as if it had occurred before: Imlac had not been previously referred to. The scenes of life described in a poem by Imlac, and rehearsed to Rasselas, supply appropriate food for the young prince's curiosity.

75. Goiama, or Gojam, an ancient kingdom of Abyssinia, west of Amhara. "The Nile," says Lobo, "which the natives call *Abavi*, that is, the Father of Waters, rises first in Sacala, a province of the kingdom of Goiama."

The principal Abyssinian port on the west coast of the Red Sea was Masuah.

78. "I had rather hear thee than dispute." The prince impatiently desired to hear more about the actual condition of public life, and would not now waste time in discussing a difficulty.

Had, in the above sentence, is a past tense having the potential meaning *I would have*. I would rather have to hear. This potential meaning is often implied in the past tenses of the verbs *have* and *be*.

79. "Such as might qualify." The employment of *as* like a relative pronoun has probably resulted from abridgment:—Such as [what] might.

80. "Diversity is not inconsistency." For men to think differently at different times is not necessarily inconsistent.

The prince had not been able to understand the answer to his previous objection: but he who had so eagerly exclaimed "Give me something to desire," could now with little difficulty accept the statement that "some desire is necessary to keep life in motion."

81. "With this hope," viz., the hope that I should become a wealthy merchant.

82. Twenty *years.* The noun is in the objective, the sense being *to the extent of* twenty years.

84. The merchant, with the design of initiating his son in commerce, not only gave him money and advice, but also set out with him on a journey to the shore of the Red Sea. When arrived there, the young man resolved to snatch this opportunity of going on a voyage of curiosity to some foreign land. The curiosity *kindled* in the youth's mind is in metaphorical consistency described by the word *unextinguishable.*

85. The father having said "This is your own to waste or to improve," exacted no promise from the son, but forewarned him of a penalty he should incur if he wasted the money in the gratification of any caprice.

86. Surat, a town on the river Tuptee, in Bengal.

87. "Pleasing terror," that is, pleasure arising from the contemplation of an object capable of inspiring terror.

Round, adverb modifying *looked. About,* preposition expressing relation between *looked round* and *me.*

88. "Variety in life," that is, in the modes of human life.

Like this. Some would call *like* an adjective, and *this* an objective governed by *to* understood,—*in a way* like *to* this; others would consider *like* equivalent to a conjunction, and *this* a nominative,—*in* like *manner as* this *has ended.*

89. "Commodities for show," that is, for the sake of appearing to be employed in traffic.

A caravan is a company of merchants or travellers, associated for mutual security in traversing some desert parts of Asia or Africa.

90. "By my inquiries and admiration." By the kind of inquiries I made, and the wonder with which I regarded many things familiar to them. *See* note § 150.

"At the usual expense," viz., that of being defrauded myself.

91. *Which* being neither, &c.—The antecedent to this relative is

the assertion of the ignorance being accidental. *Knowledge*, objective to *shown*.

92. Imlac in judging that his companions were enemies through envy of his supposed wealth, and oppressors through the delight of exposing his inferior sagacity, was thought by Rasselas to have mistaken the motives of these companions.

93. Agra was formerly one of the capitals of the Mogul empire; so was Delhi. Calcutta, in Bengal, is now the capital of Hindostan.

94. As a *man*. This noun is nominative after the passive verb *was presented*, and agrees by apposition with *I*.

97. Persia, and especially the site of its ancient capital Persepolis, contains many curious remains of architecture.

98. The nomadic or wandering Arabs are supposed to be descendants of Ishmael, concerning whom it was prophesied that his hand would be against every man, and every man's hand against him. (Gen. xvi.)

At *once*.—Such expressions as *at once*, *for ever*, *till now*, are examples of adverbs used as nouns.

99. The most ancient poets, being without models, could not be imitators; they received, as it were, the earliest impressions and inspirations of nature.

100. "The mosque of Mecca."—Volumes of Arabic poetry suspended in the mosque adjoining the Kaaba or Temple of Meccah.

101. Imlac, with the view of becoming a poet, resolved to study nature and human life. In sections 101—104 he describes the study of nature, and in 105, 106, that of human life.

105. "His character," i. e. his poetic character.

That he *estimate*.—The verb here is a kind of indefinite present tense, indicative.

106. "In their abstracted and invariable state," that is, as they are in themselves permanently, not as they are particularly regarded by the varying fancies of men.

"Transcendental truth," that is, truths independent of particular things, or not deduced from special instances of a local or temporary kind.

107. "The interpreter of nature and the legislator of mankind." Describing general principles of the world's constitution, and inculcating general principles that ought to govern human conduct;

not accommodating his thoughts to any particular place or period, but maintaining what is universally just and true.

"Delicacy of speech and grace of harmony." Every nice shade of distinction in the meaning of words, and every feature of beauty in composition.

108. The prince having heard what amount of qualification is necessary to constitute a poet, impatiently concludes it to be impossible for himself or any other human being to become one, and therefore will not allow Imlac to expatiate longer on that subject.

"Enough," a nominative of exclamation.

109. Imlac is supposed to visit Palestine, that he may, without having travelled through Europe, be conveniently enabled to speak of the superiority of English, French, Spanish, and other Europeans, whom that sacred locality attracted as pilgrims.

111. "Thither," i. e., to the place whither they go back.

Ours, possessive pronoun, nominative to *is* understood.

112. "The motive that assembles such numbers." The prince here supposes the motive of pious veneration for those parts of Palestine, which were consecrated by the occurrence of Scripture incidents.

Cannot *but* consider. This mode of expression has resulted from abridgment:—cannot *choose* but *to* consider.

113. "Deride it as ridiculous." Our word *saunter* is said to have an etymological reference to the ridicule with which pilgrimage was regarded as in many instances an idle fashion; to *saunter*, from the French words *sainte terre*, i. e. holy land, literally means to travel as a pilgrim to or in Palestine.

Little, adverb modifying *acquainted*. *Long*, adjective qualifying *it*. *Have*, second pers. plur., agreeing with its nominative *that*.

116. "Some places may operate upon our own minds in an uncommon manner." A well-known passage in Johnson's "Tour to the Hebrides," eloquently expresses his appreciation of the influence of local associations. On the occasion of his arrival at Icolmkill, the ancient Iona, he says, "We are now treading that illustrious island, which was once the luminary of the Caledonian regions, whence savage clans and roving barbarians derived the benefits of knowledge and the blessings of religion. To abstract the mind from all local emotion would be impossible, if it were endeavoured, and would be foolish if it were possible. Whatever withdraws us

from the power of our senses, whatever makes the past, the distant, or the future predominate over the present, advances us in the dignity of thinking beings. Far from me and from my friends be such frigid philosophy, as may conduct us indifferent and unmoved over any ground which has been dignified by wisdom, bravery, or virtue! That man is little to be envied whose patriotism would not gain force on the plain of Marathon, or whose piety would not grow warmer among the ruins of Iona."

117. "European distinctions." European niceties of discrimination.

Scarce, adverb modifying *any*.

118. "Counteracts the natural consequence." Interferes to prevent or alter the proper or legitimate consequence.

Knowing *why*. A participle modified by an adverb.

120. "Communication between distant places," by roads, vehicles, and transmission of letters.

Have roads *cut*. *Have* is here a principal not an auxiliary verb. *Cut*, a passive participle adjectively describing *roads*.

122. "Parsimoniously." In such inferior measure; referring to Imlac's words, "much is to be endured and little to be enjoyed."

"If I had the choice." Rasselas here exhibits the calculations of inexperience. The good results he anticipates ought to follow, but the experience of life shows that too frequently they do not follow, such means as he would employ for the production of happiness.

Believe *but* that. Believe *any other thing* but that I should.

123. "Soft reciprocation." The superior reverenced by the inferior whom he protects.

125. "In its evening." The writer here uses the pronoun *its* inaccurately, for, grammatically, it represents, not simply *life*, as he intends, but *dawning life*. He should have written "the gay hours of the dawn (or morning) of life."

"Was detained."—Was prevailed on to remain.

As wasted.—An adverb modifying a participle.

126. Cairo, or Grand Cairo, the metropolis of Egypt and the largest city of Africa.

Suez, a small town at the head of the western gulf of the Red Sea, between seventy and eighty miles east of Cairo.

129. The vicissitudes which Imlac had experienced in his travels,

during upwards of fourteen years, had in some measure prepared him to bear the disappointment of age failing to "perform the promises of youth;" but he owns that weariness of the world had induced him to seek admission into that valley from which Rasselas was so eager to go forth into the world.

Imlac was willing to "bid farewell to *hope*" that he might be freed from *fear*.

"My performance."—The poem, essay, or other performance, by which he sought to recommend himself as a candidate for admission into the happy valley.

131. "Vary and combine."—The faculty by which the mind varies and combines images is called imagination.

132. "Community of material possessions."—Though the residents of the happy valley had in most particulars a community of goods (*see* Acts iv. 32), there were some external distinctions among them; for in the 12th section we were told that the many squares or courts of the palace were "built with greater or less magnificence, according to the rank of those for whom they were designed."

"Community of love or of esteem."—We cannot make each person command the same amount of love or esteem as another.

133. "The natural malignity of hopeless misery."—An evil wish to see others reduced to the same state.

"From this crime."—The crime of desiring others to forfeit their liberty.

Each other.—Each an adjective, *other* a noun; each other *than themselves.*

134. "*Choice of life.*"—This is printed in italics to indicate the great object which the prince intends to prosecute, when he escapes from the *compulsory life* which he has led hitherto.

135. The *world* you will find [to be] a *sea.—World* an objective to *find; sea* another objective by apposition.

136. The fact of Imlac being unable to call his present condition a happy one, strengthens the impatience of Rasselas to mingle with the world, notwithstanding its dangers. The author of the story, however, has judiciously provided for the young prince a companion so experienced as Imlac.

"Stronger restraints than my persuasions:"—viz., the mountains, the gate, and the vigilance of officers.

Whatever *be.*—The old present indicative used with a future signification. This use of the present tense is very common in our language; as in the example, "I will call on you when *I return.*"

137. *Even* the happy valley.—*Even* a kind of adjective qualifying *the happy valley*. *Further* an adjective describing the noun *nothing*, which is also adjectively described by the infinitive *to desire.*

138. "Always on the wing."—Always being carried by imagination beyond the valley.

"Knowledge is more than equivalent to force."—Skill and ingenuity can often do what force would vainly attempt. There is here an allusion to Lord Bacon's famous maxim "knowledge is power."

"The master of mechanics."—One who is master of the principles and applications of mechanics.

More than *equivalent.*—Two adjectives connected by a conjunction, and qualifying *knowledge.*

139. "Behind them."—Behind the bushes.

"Tending upwards in an oblique line," to facilitate the removal of the earth, to avoid the risk of submergence by water, and to make a passage as expeditiously as possible to the other side of the mountain.

"Not think ourselves degraded by learning from the coney."—Shakspeare speaks of the honey bees as "creatures that, by a rule in nature, teach the act of order to a peopled kingdom."—Henry V. Act I. Sc. 2. Scripture refers us to inferior animals for moral instruction; *see* Prov. vi. 6. "Go to the ant," &c. Isai. i. 3. "The ox knoweth his owner," &c. Jerem. viii. 7. "The stork in the heaven," &c.

140. The "cavern concealed by a thicket" enabled them to begin the work without being observed.

Early, an adverb modifying the preposition phrase *in the morning.*

141. "Three hours a day," at three and a quarter miles an hour, would in seven years amount to about 25,000 miles, the earth's circumference.

142. Hopes or fears other than [such as] reason may suggest. This [fissure in the rock] is one of those pleasing surprises,

144. "Followed."—This should have been *did I follow;* the construction being "I did not suppose nor did I follow."

With yourself.—The preposition expresses relation between *equally* and *yourself.*

145. *Grieved*, third pers. sing. past tense.

146. "To return into the valley," for the purpose of furnishing himself for departure.

147. "Who did not know whither she was going."—The favourite, whose name was Pekuah, was not yet informed of the object of their removal.

Only, adverb modifying the succeeding preposition phrase. *Whither*, adverbial conjunction, modifying *going*, and connecting the two clauses between which it stands.

149. "Higher flavour," because hunger gave them a relish not formerly experienced.

150. "They could not be pursued," because no one in the happy valley knew any means of getting out of it.

"Admiration" here simply means *wonder*. It now denotes *wondering approval*.

All unaccustomed.—An adverb modifying an adjective.

151. "Expected to be obeyed." The writer thus indicates the powerful force of habit.

"Betray their rank," and thereby incur the danger of being robbed, or else reported to the Abyssinian court.

152. "Content with their stay" at an Abyssinian port, which we may suppose to have been Masuah.

153. Suez to Cairo: — *See* notes on the 126th section.

Prevailed-on, a preposition verb governing an objective and an infinitive.

154. "The strangers" were Rasselas, Nekayah, and Pekuah.

"This is *the* place," i.e. the place formerly described in the 126th section.

"Commerce is here honourable."— This was mentioned to make the prince aware that Imlac in a commercial character might be regarded as an honourable companion.

155. "Instruction had not yet prevailed."— A reference to the admonitions of Imlac; *see* section 152. Habit, which is an effect of custom, impelling us to continue in a certain way of thinking or acting, acquires so powerful an influence, that it has been called a second nature; it is therefore of great importance that we should try to form good habits.

As in the palace. — *As*, a conjunction connecting the adverb *where* with the preposition phrase *in the palace*.

157. His companions (the prince and princess) were not able to join in the conversation, for want of knowledge of the language. This prevented them from betraying ignorance or surprise about things with which every one else was familiar, as, for example, about the nature and use of money, which Nekayah and her attendant were puzzled to comprehend, although the prince had been instructed about them.

"Been taught the *use*." An objective apparently governed by a passive verb; but the expression "taught the use" really consists of a transitive participle followed by an objective case, and these two in combination form an expression of passive meaning adjectively describing *prince*.

158. "Frequented the voluptuous."—We would now say "frequented the society of the voluptuous."

160. "Having sat a while silent."—This silence on the part of Imlac gives opportunity for the spontaneous observations of Rasselas, and for the instruction which the poet then founds upon these observations.

162. "When solitude should deliver him."—When he should retire from the assembly, and be subjected by privacy to the pain of reflecting on his own cares and troubles.

"Whatever be the general infelicity."—Though every one may be in some sense unhappy, yet all are not equally unhappy.

163. "The causes of good and evil."—What may be a cause of good, at one time, or under certain circumstances, may be a cause of evil, at another time, or under other circumstances.

164. "I am pleased to think."—I am glad at the thought that my birth has given me such rank, that I can afford time for deliberate choice, and can make my choice from the whole variety of worldly conditions.

165. "The young men."—Those young men.

"Without images," that is, not founded on any rational ideas; senseless.

"Without motive," not excited by any legitimate cause, or not the expression of real enjoyment.

"At once wild and mean."—Wild, since they derided order and law; mean, since they were dejected or abashed by the presence of things which they had affected to disregard.

All spent. — *All*=*entirely*, an adverb modifying *spent*.

167. "Our manners and our prospects."—Our mode of life in relation to our future condition.

168. *No* long duration.—The adjective *no* defines, not simply *duration*, but the complex noun *long duration*.

Only by the maladies.—An adverb modifying a preposition phrase.

169. "Stared in silence one upon another," viz. appealing to one another as to the manner in which they should receive the admonitions of Rasselas, or else expressing to one another their surprise.

"Scarcely sufficient to support him."—The horror of ridicule often deters young persons from declaring themselves on the side of virtue.

170. In the title of the 18th chapter, the epithets *wise* and *happy* are employed ironically.

"By the open doors," that is, by the doors being open.

171. "When the lower faculties."—When the passions have greater influence than the higher faculty of reason.

"Fancy, the parent of passion."—By this personification is signified that the passions are excited by fancy.

"Perturbation and confusion,"—that is, namely (or which natural effect is), perturbation, &c.

"Her children," that is, the passions.

Perturbation and *confusion*.—Nominatives in apposition to *effect*.

172. "The important victory."—That important victory after which, &c.

Fear, hope, envy, &c., are mentioned as some of the passions over which a victory is obtained.

173. This paragraph represents the lecturer as advocating stoicism, or the philosophy of Zeno.

174. "Who from the unshaken throne."—One whose reason unaffected by passion enables him to look unmoved on the accidental and varying circumstances of life.

"He speaks."—He speaks in a manner so interesting, that attention waits as it were watchfully to catch every word he utters.

"He reasons."—He reasons so forcibly that the conclusion of every sentence inspires conviction in his hearers.

175. Denied *admission*.—A transitive participle with its objective, converted into a passive expression by prefixing the auxiliary *was*. *Half* darkened, an adverb modifying a passive participle.

176. Like *one.* — *Like* an adverb modifying *speak*; *one*, a nominative: — in like manner as one,

177. The prince finding the philosopher opposing in practice what he advocated in theory, and unable to maintain stoical fortitude and serenity in the hour of affliction, goes away convinced that eloquence is an empty sound, and that language however elegant and expressive is without power to regulate conduct or to insure happiness.

But *to tell.* — *Of effect* to tell, efficacious to tell: an infinitive governed by a preposition phrase equivalent to an adjective.

178. The lowest cataract of the Nile is at the southern extremity of Upper Egypt, on the confines of Nubia, between the islands of Philæ and Elephantiné, and near the town of Assouan, or Syené, which is considered one of the most romantic spots in Egypt. This cataract, however, is at too great a distance from Cairo to have been visited by Rasselas in the way the story mentions.

179. "Whether all our searches."—Whether all our searches after happiness are not to come to an end by our finding happiness realised in the simple pleasures of pastoral life.

180. "Stupid malevolence."— Malevolence without any intelligent or definite motive.

181. "Primeval pleasures."— Such as those of the golden age.

182. "Diligently cut away."— Cut away with particular care, so that the walks might be unobstructed, and in the direction of the darkest shades, for shelter from the sun's rays.

183. "They passed slowly,"— because of the enjoyment they felt.

184. "Lofty courtesy."— Dignified politeness; the union of affability and dignity in the manners of the princess.

185. "The Bassa of Egypt."— The Persian word is Pashaw. We now commonly write Pacha or Pasha. It is the name for a viceroy in the Turkish dominions.

186. "Deprecating his exile."— Praying that the calamity of his compulsory removal to a foreign land might be averted.

Longer. — Adjective, = of longer time, qualifying days.

187. "Essay of nature," to form a cave for human habitation.

188. "As they approached him."—While they were approaching him unobserved, the princess made the remark to Imlac and Rasselas.

"He had not the countenance."— Not a cheerful countenance.

To enjoy, = that he might enjoy; the conjunctive use of the in-

finitive. The syntax of infinitives is often to be explained in this way, when they neither occur as noun-like nominatives, nor are governed by any preceding expression.

189. "If you have lost your way." The hermit no doubt had visitors oftener through accident than design.

190. "He fed only on fruits and water."—In the spirit of self-denial, and as being thought conducive to serenity of mind.

"Her hasty censure."—Her observation that he did not look happy, or able to teach others how to be happy. But the princess was still deceived; the hermit was not now left to himself, and society made him assume the appearance of tranquil happiness.

192. "By the preferments of a younger officer."—By seeing an officer who was younger, less experienced, and less deserving than myself, advanced to more honourable positions.

"And therefore chose it."—As if its previous shelter had been a good omen, an indication that I should find it a happy retreat from all the evils of the world.

193. *To* stillness.—The preposition *to* relates *stillness and repose* to the noun *change*.

194. "Retiring from the exercise of virtue."—Not from virtue itself, but from those scenes of life which give opportunity for the practice of it. *See* the quotation from Milton in Hunter's "Paraphrasing and Analysis," p. 23.

"Rather impelled by resentment."—Acting rather under the impulse of irritation through worldly disappointments than in a spirit of devotion to the Divine will, when I retired to this seclusion.

195. "My fancy riots."—My fancy carries my mind beyond this solitude into scenes of folly, and makes it difficult for me to cultivate the spirit of retirement.

"He gazed with rapture."—Being delighted with the change, or as an indication that he had all along cherished the spirit of the world, or at least a love of society.

196. "To unbend their minds."—The word *unbend* has a figurative reference to the relaxation of a bow.

"Coarseness of manners," from not mixing much with the world, but being engrossed with private study.

"Neither controvertist remembered."—In the ardour of debate, it often happens that excitement caused by some casual remark carries the mind away from the proper topic.

Continued. — A passive participle adjectively describing *disputations.*

197. "Had been justly punished." — Would have been justly punished, by his never being permitted to alter his mode of life.

"One of the youngest."—Youth being so sensitive to the pleasures of life cannot think age sincere in depreciating them.

"Claims of the public." — Public claims on the service of an individual.

198. "The hope of happiness." — The hope of finding happiness in solitude, though previous experience of solitude may not have been happy; and again, the hope of finding happiness in the world of public life, in spite of previous experience.

The dissatisfaction felt in every condition excites the desire of change.

Rest. — A collective noun, plural nominative to *appeared* understood. *But by his own fault.* — *But* a conjunction; but *a man wretched* by his own fault.

199. "This is the present condition." — This freedom from tormenting desire, and from wretchedness, is not reserved for a future time; it is the present condition of every wise man. Let it not be said "the time will surely come," for "the time is already come."

"The way to be happy is to live according to nature." — This was one of the theories of ancient philosophy.

To inquire, infinitive used as a nominative to *is* understood. *To live* is used as a nominative following *is*, and in apposition to *way.*

200. "Delusions of hope or importunities of desire."—He will trust his happiness to any object of hope, or allow himself to be excited by any anxious desire, but will make the most of the present, according as nature and the reason of things directs.

201. "Beneficence," in showing his fellow-men the way to be happy.

What it is. — *What,* nominative syntactically subsequent to *is,* and in apposition to the pronoun *it,* which represents by anticipation the noun phrase *to live,* &c.

202. The philosopher here exemplifies in himself the absurdity he had been denouncing in others, viz. that of uttering with pomp and pride what he did not understand. Simple and intelligible as he had called his maxim, yet when asked for an explanation of what was meant by living according to nature, his vague answer showed [illegible] was anything but intelligible to himself.

203. "Understand less."—Because as he proceeded with explanation he made his subject more and more obscure.

"With the air of a man that had co-operated."—This satirically means that the philosopher had opposed the existing system of things, and was pridefully excited by his triumph, instead of maintaining equability of temper.

204. "Had yet the same hope."—Was yet young, inexperienced, and hopeful of success.

205. "And in this," viz. in this country, — Egypt.

"Favours not."—Does not cordially aid us in our search, lest we should prove him to have erroneously pronounced earthly happiness unattainable.

"Too low" for designs which involve great anxiety, and the disappointment of which must occasion great vexation.

206. "Distinguished," above other visitors at the court.

"Pleased with his own condition," instead of envying that of any other.

207. "Feeling at once the joy of thousands." Multiplying one's own happiness by causing the happiness of thousands.

"More popular and accessible."—More generally adapted to the people, and more easy of attainment.

"Incommunicable." — Of a kind that cannot be imparted to others.

208. "Presents and civilities."—These brought him into more intimate acquaintance with persons about the court. Civilities are here mentioned to signify that the prince avoided such a dignified and distant demeanour as might have prevented others from being communicative to him.

"Report his conduct."—To the Sultan of Constantinople, under whom the Pasha of Egypt was viceroy.

"Revocation."—Letters revoking the viceroy's appointment.

209. "The subordinate degree" of power, the vice-regal power, in danger of incurring misery, and the supreme power, as that of the Sultan, exempt from such danger.

The Janizaries were the Turkish foot-guards.

210. "Could not be preserved pure," or without some mixture of unpleasantness.

"Worthless emulation."—Striving to excel in things that brought no reward.

"Solicitude can add nothing."—The anxious desire to be thought more beautiful than another cannot increase the degree of beauty one has already, and the disparagement of another's cannot make that other's less.

211. "Triflers."—Young men of similar minds.

"Sense of virtue."—Intellectual or moral worth.

"Floated."—Their minds being "unstable as water."

"Cast into the water." This allusion is in metaphorical consistency with the notion implied in the word *floated.*

Like [to] themselves.—*Like*, an adjective qualifying *triflers*. *Like* their joy.—Like, either an adjective qualifying *grief*, or an adverb modifying *was; in* like *manner as* their joy. *So that*, = and so it was that; *so*, an adverbial conjunction; *that*, strictly a demonstrative pronoun, as the so-called conjunction *that* always in reality is; but *so that* may be conveniently parsed as together constituting a conjunction, = *wherefore.*

212. "To examine more deeply."—To find out how other girls were affected, whose hearts had something deeper in them than the floating thoughts just referred to.

"Courted her to partake,"—instead of requiring persuasion to communicate.

213. "Great Father of Waters."—The Nile is thus personified also at the beginning of the story. In Lobo's "Voyage to Abyssinia" (translated by Johnson), we are informed that the Nile "is called by the natives *Abavi*, the Father of Water," and that "it rises in Sacala, a province of the kingdom of Goiama, the most fertile and agreeable part of the Abyssinian dominions." Hence Nekayah calls herself the daughter of the Nile's native king, i. e. of the king in whose dominions the Father of Waters, has, as it were, been born.

To the invocations.—*To* expresses relation between *answer* and *invocations.*

214. "Partition of our provinces."—Division of our duties.

"Enabled myself,"—by affability and liberality.

"Their quiet."—The quiet of those families.

215. "I saw many poor," that is, I discovered many to be poor.

216. "This was an evil," viz. poverty.

"Offended with my quickness to detect."—My ready discernment of their poverty offended their pride.

"To forgive their benefactress,"—for being better off than they, and treating them as dependents.

217. "Torn with factions,"—Disunited by party spirit.

"To be constant and equal."—To be continual and in the same degree.

"Benefits are allayed."—Parental benefits are made less gratifying by the reproaches which children receive from their parents; and filial gratitude is corrupted by envy of the superior prerogatives and privileges of parents.

Rivals.—Nominative after the neuter verb *become*, and in apposition to *children.*

218. "With yet less temptation."—Because they have less need of their children's partial regard than the children have of theirs.

"Betray each other."—Reveal things respecting each other calculated to weaken the affection of children.

219. "Without crime or folly."—Without involving any violation of duty or impropriety of thought in either parents or children.

"Assertions of parents."—Such assertions respecting life as are contradicted by their own sensations, by the different way in which they are affected.

220. "By the credit of their lives."—By what their conduct shows that they trust to.

"Deifies prudence."—Makes prudence his supreme director.

"To suspect."—To suspect fraud in others and to practise it himself.

221. "Natural necessity."—By a necessity in the nature of things; by the opinions of parents and children being naturally opposite.

Surely, an interjection.

222. "Fatally,"—that is, by fatality, or by a decree of fate.

"Virtues are of different kinds."—As, for example, benevolence in one and prudence in another.

Yet it is.—*Yet*, an adverb, modifying *is.* *Yet* less. *Yet*, an adverb modifying *less.* *Even.*—An adverb, modifying *the virtuous.*

223. "Slaves of servants."—Obliged to humour them for fear of disclosures.

224. "That their prudence ought to raise envy."—That their forethought in remaining single ought to make others wish that they had exercised the same forethought.

"Outlaws of human nature."—Excluded from those social advantages which nature has ordained.

"That society which debars them."—That social condition of domestic life.

225. "That has no other inclination."—That has no partner whose inclination he is bound to study and to humour.

The more.—*More*, a noun objective governed by the preposition *by* understood. *Likely*, adjective qualifying *he*, and governing *to please*.

226. "Surveyed life with prejudice."—Presupposing that she should find evil.

"Supposed misery."—Fancied people to be unhappy who were not.

"Prospects of futurity."—Our future prospects.

"Faint sketches."—Slight outlines of evils which Nekayah has filled up with strong colouring.

But faint.—*But*, an adverb modifying *faint*.

227. "The daughter of."—The result of, or produced by.

"Or miscarriage from chance."—Or to failure through accident.

But upon few.—An adverb with a preposition phrase modified by it.

228. "Indigence or faction."—Poverty tends to keep merit in obscurity; and frequently a prevailing political party refuses to recognise, keeps in the shade, the merit of any one belonging to a different party.

Discontent, objective to *despise* and *repress*.

229. "It can scarcely be hoped."—We can scarcely hope that even those who have the greatest nobleness of soul or the most independent position in society, can never be turned aside from strict impartiality in their distribution of rewards.

"To please him."—to minister to his enjoyment.

"Discover."—He will, through fond partiality, think that he sees.

230. "Recommendations" to any office or promotion.

231. "Which I would willingly believe."—And therefore I would easily be induced to believe that happiness, &c.

"The whole circuit of his influence."—The whole range by whose limits his influence is circumscribed.

232. "This world will never afford."—Because it cannot produce any instance of perfect goodness.

"Visible happiness in proportion."—Men do not seem to have

an amount of happiness corresponding to the amount of virtue they appear to possess.

"They are confounded," that is, the good and the bad are indiscriminately made to suffer.

"Patience must suppose pain."—There must be pain in the exercise of patience, and therefore evil is not to be entirely got rid of by patience.

233. "A familiar disquisition."—A discussion respecting the ordinary condition of private life.

"In books rather than in the world."—Which are read of again and again in books, but do not occur again and again in the world.

"Threatens every city."—Represents every city as liable to, as one that may, perhaps, experience, a siege.

"Locusts."—An allusion to Exodus x. 13—15.

Rather, originally an adjective meaning *earlier* or *sooner;* here an adverb modifying *found* or perhaps *than.*

"*That* makes famine," &c.—This clause being co-ordinate with the preceding one, viz. *which* threatens, &c., should have been introduced by the same relative *which.* In the concluding clause of the sentence, viz. *that* issues, &c., the relative *that* is appropriately used, and expresses a closer relation to the antecedent than *which.* *See* Hunter's "Text Book of English Grammer." Note to § 4, p. 18.

234. "More dreaded than felt."—Not felt to the extent which dread imagines or apprehends.

"Flourish in youth," &c.—Pass through a long life.

235. "Laugh at human speculation."—Mock all human attempts to reason about it.

Each labouring.—*Each,* a pronoun, nominative by distributive apposition to *beings.*

236. "Disagreeing virtues."—Some particular virtue influencing one party, and being not felt by the other to be so appropriate to the occasion as another virtue influencing that other party.

"The severer casuists."—Those especially who derive arguments from some of St. Paul's observations on marriage; *see* 1 Cor. vii. 32, 33.

More = any thing more; a noun, nominative.

237. "Even now."—During the present conversation; *see* sections 224—5.

Even, an adverb modifying *now.*

238. "Falsehood." — A false estimate, an erroneous mode of judging.

"Of two systems."—With respect to two systems, such as marriage and celibacy.

"We differ from ourselves."—We differ in our sentiments or impressions at different times just as one person's views differ from another's.

Just as.—An adverb and an adverbial conjunction modified by it·

239. "Conclude too hastily." — From the fact of unhappiness sometimes attending marriage you too hastily decide against the institution of marriage, in judging that it is permitted rather than approved; for by the same kind of reasoning you may argue that life itself is not a beneficial gift.

240. "The good of the whole."—This refers to Nekayah having just said "We are not now inquiring for the world but for ourselves."

"Or a permanent."—Or = otherwise.

"To the convenience."—For the general good.

241. "The general folly." — That complaint against marriage should be so general, is because folly in the process of contracting marriage is equally general.

242. "To divert attention."—To amuse them, or to supply variety of thought.

"Charge nature."— Call marriage a cruel ordination of nature, instead of blaming themselves for injudicious choice of a partner, for choosing as a partner one not naturally suitable.

243. "To enjoy the world,"— as a master or proprietor.

244. "Which prudence prescribes." — Dictates as requisite in forming a choice that is unalterable.

"Visibly older."— Older in their looks.

245. "Collect,"— argue or deduce.

"Accuracy of remark."— Exact observation of things, and extensive acquaintance with married life.

"Suspend their fate."— Make their happiness dependent.

246. "Under the conduct of chance."— Not with any reference to or knowledge of.

"Do that for others."— Change our partner's course to suit our own.

248. "The encroachments."— The approach of the children to an age that makes them rivals of their yet youthful parents.

249. "The convenience of uniting."— The advantage of marrying at a time when their manners admit of being moulded and mutually adapted.

250. "These two affections."— The love of parents for each other, and the love of parents for their children.

"Might unite them."— Might unite these two affections; a time not too early to be favourable to parental affection, nor too late to be favourable to conjugal affection.

251. "On the right and left."—So that we cannot lay hold of both as we move onward on time's course.

"Those conditions,"— of life.

252. "Neglect to live."—To avail yourself of, to enjoy, what life affords.

"Sciences first dawned," &c.— Such as astronomy, agriculture, architecture, &c.

"The schools of modern builders."— Means of architectural study for modern builders.

253. "Temples or aqueducts."— In the valley of the Nile, particularly in Upper Egypt and the Delta are many remains of temples. The aqueducts were canals by which water was conveyed from the Nile for the purpose of irrigation. There are many canals intersecting the Delta, but they are to a great extent filled up by the annual deposits. Some vestiges of an ancient aqueduct, called the canal of Sesostris, are found between Suez and the Nile.

254. "Is comparative."— Is conducted by means of comparison.

"The future of hope and fear."— The future is the object of hope, &c. This is an inverted arrangement of words, as compared with the preceding clause; *see* note on section 13.

255. "The present state," &c.— Therefore, as before said, "to judge rightly of the present we must oppose it (examine it in relation) to the past."

"Ignorance" of causes and effects as set forth in history

"With evil."—With the guilt of occasioning evil.

256. "Extinction and resuscitation."— Many arts supposed to have originated in modern times had been known in ancient times, and subsequently lost through sudden barbarian conquests, &c.

"Revolutions."— Changes of philosophical system, &c.

"Peculiarly the business."— Specially necessary to persons in your position.

257. "Contemplative life."—A life of private and studious contemplation has the advantage over a life of public action, in this respect, that while great actions, such as warlike deeds, are seldom seen, and when they are performed do not continue under observation, the productions of art endure.

259. Some have supposed that the building of the pyramids began nearly 1500 years before the Christian era, and that many of the Israelites were employed in these works. They are situated a little to the south of Cairo on the other side of the Nile.

261. The largest pyramid is near Gizeh, and is about 450 feet in perpendicular height, with a base, 700 feet square about occupying therefore 11 acres. The name pyramid was derived from the expression *pi-ramd*, the eminence or mountain.

262. "She spoke, and threw," &c.—This is in imitation of the stately style of epic poetry, instead of saying, "Having thus spoken, she threw," &c.

263. "That the dead are seen no more."—Imlac's sentiments on this subject represent what Johnson himself is said to have thought respecting it.

264. "The companion of the princess."—Where such a princess risks herself you may venture to go.

265. "Though I cannot teach."—Though I cannot prevail to inspire you with courage I must not let you prevail to make me cowardly.

266. The pyramids and the wall of China were enumerated among the chief wonders of the world. The wall, which was built *for the* defence of China against the Tartars, and was probably completed in the third century, is 1500 miles long, and its general width at the top would allow six horsemen to pass abreast. A great portion of it is now in a state of ruin.

"Their celerity," &c.—The rapidity and furiousness of their incursions made the wall a necessary means of defence, and it proved an effectual means, as the barbarians were ignorant of the art of besieging.

268. "For the pyramids no reason has ever been given."—The purpose of these extraordinary works has been variously conjectured. Some attribute them to motives of ostentation; others regard them as monuments of the tyranny of kings over bondmen whom they wished to subdue by excessive labour. Many suppose that the

pyramids were repositories for the mummies of royal and exalted personages, and of animals accounted sacred, and that the care thus taken to preserve the bodies of the dead was connected with a belief in the transmigration of souls, and with the notion that the departed spirit would after a long period return to animate again its original possessor.

270. "Their train."—Their attendants whom they had left in charge of the tents at the foot of the great pyramid.

273. "No addition to their misfortune."—The escape of the Arabs from their Turkish pursuers was perhaps more fortunate than if the robbers had been overtaken; for if these should have been overpowered, their rage might have impelled them to kill Pekuah and her maids.

274. "Nothing to be hoped," regarding the recovery of Pekuah, by remaining on the spot where the outrage was committed.

"Their curiosity."—Which had induced them to visit the pyramids.

275. "Not much grieved in their *hearts*," at the loss of that favourite whom they had regarded with envy, although "they continued the *form* of condolence."

276. "Indiscriminate negligence."—General negligence; a habit of meeting all complaints with very slight attention.

277. "While she was doing something."—So long as she was busied in the employment of means which she thought might lead to the recovery of her favourite, such employment kept her hopeful.

278. "Speak and refuse to hear."—Speak or pronounce my will, and refuse to hear anything opposed to it.

279. "Accidentally,"—not wilfully or through negligence.

"Finally punished for obedience."—To be in the end worse off although in the mean time some temporary affliction may attend the performance of duty.

"In prospect of some good."—In expectation of some advantage to be gained.

280. "To do wrong,"—in order to bring about what in itself may be right.

"Recompense."—Compensation for our loss as a reward for our virtue.

281. "And being compelled."—And if you by compelling her to remain behind had thus made the opportunity for her abduction.

"To repent it," that is, virtuous conduct.

282. "Reconciled to herself."—Restored to self-approval; made to feel that she had acted rightly.

"Accidental value."—Adventitious, not intrinsic, depending on some association of circumstances.

"Were treasured in her memory."—This reference to the sentiments of the lost friend must have been in mournful unison with the feelings of Johnson while penning a story to obtain means for enabling him to discharge the last duties to his mother.

283. "Her real condition,"—that is, her royal rank.

"To remit her curiosity," which had been exercised in "recollecting all that had been done or said by her Pekuah," &c.

"To collect notions," relating to the intercourse between her and Pekuah.

"Forced into short excursions."—Made to leave off thinking about Pekuah during short intervals, drawn away from such thought by the means which Rasselas employed to divert her.

284. "The contagion of misery."—The company of, coming in contact with, those who are in misery.

"To the wretched and the happy."—*To the happy*, for "who would cloud by adventitious grief (grief not personally concerning others)," &c. *To the wretched*, for "who that is struggling," &c.

286. "Entangle your mind."—Bind yourself by vows that you cannot get disengaged from.

"Voluntary accumulation."—Bringing on yourself the additional misery of a secluded life.

"Little to hope."—Little pleasure to look forward to.

287. "We may perhaps allow."—The greatest satisfaction this world can afford may perhaps be reasonably considered as resulting from the conjunction of wealth, knowledge, and goodness; but of what use can wealth and knowledge now be to me? Wealth is nothing, &c.

288. "Confession of the pious hermit."—*See* § 195.

290. "In continual flux."—There is a continual flux of particles from our bodies by perspiration, &c., and this waste of substance is repaired by food and other natural agencies.

"To diffuse yourself."—To extend your communication and your interest by mixing in general conversation, instead of being limited to one favourite.

292. "Rejoiced without consent."—Was pleased, though her mind did not sanction such a feeling.

293. "She then appointed."—Finding herself prone to forget Pekuah, she devised an artificial means of reminding herself; thus showing that her sorrow was losing strength.

"She then yielded to less."—First she yielded to important avocations, then to occasions of less moment, &c.

294. "Art of intelligence,"—that is, of obtaining intelligence.

"She did not suffer,"—that is, Pekuah did not.

"Happiness itself."—As exemplified by the pleasure that had been experienced in possessing Pekuah proving a cause of the pain now felt for the loss of that favourite.

295. Nubia, a division of the region of the Nile, between Abyssinia and Upper Egypt.

298. "Towards Cairo."—So far towards Cairo as would place them beyond danger.

301. "By external violence."—The grasp of the captor and the shaking caused by rapid flight.

302. "More than their justice."—The Arabs by carrying off Pekuah had shown a disregard for justice.

303. "An unfrequented and pathless country,"—which had been chosen by the Arabs for safety, as a place where their return might be waited for by the rest of their troop.

304. "To be undressed" by one of her own maids.

306. "In danger of perpetual captivity."—Referring to what Pekuah has just said.

"Low-born tyrants."—Egypt was often ruled over by kings who had raised themselves by intrigue from the lowest ranks of society The Mameluke rulers were a race of slaves.

307. "Toils," that is, nets or snares.

312. "Gave themselves up."—Did not allow the intervals given for repose to be disturbed by anxious thought.

313. "That which soothes."—That, for example, which flatters or pleases.

314. "An island of the Nile."—Philæ and Elephantiné, at the south extremity of Upper Egypt, on the border of Nubia, are islands of the Nile, situated nearly under the tropic of Cancer.

315. Of the hippopotamus, or river-horse, Lobo, in his "Voyage to Abyssinia," says: "He hath no resemblance of a horse, and nothing could give occasion to the name, but some likeness in his ears, and his neighing and snorting like a horse, when he is provoked or raises his head out of water."

Tritons were fabled sea demigods. As the mermaids were half woman half fish, the tritons were half man half fish.

317. "The mind accustomed."—A mind that has been accustomed.

"While my intellectual faculties."—Having at the same time my memory and imagination occupied with Cairo.

322. "They had no choice."—No opportunity of comparing him with other men, or of indulging any preference of one man to another.

326. "The pain of an intestine conflict."—The perplexity of indecision respecting Pekuah's restoration.

329. "Next day of vacation."—The next of those monthly occasions when the astronomer intermitted his studies and received friends.

"To enter at my own choice."—To visit him whenever I chose.

"His discourse."—His manner of discussing or describing any thing.

330. "To man is permitted."—I must not confine myself to what man is only permitted to do, and neglect what he is commanded to attend to.

333. "Emersion of a satellite."—A satellite is a small or secondary planet revolving round a primary one, like the moon round the earth. The satellites of Jupiter are four in number, invisible to the naked eye, and were first discovered by Galileo in 1610. They are frequently eclipsed by Jupiter's shadow, and their emersion is their re-appearance after being thus eclipsed.

"Benevolence," &c.—That is, I have found in thee benevoence, &c.

334. "I have possessed for five years."—Rasselas had expressed his intention to devote himself to literary solitude; and Imlac here warns the prince by representing the astronomer as having brought on himself a disordered intellect by excess of solitary study. The pupil may be reminded of the words of Festus to Paul—"Thou art beside thyself: much learning doth make thee mad." Acts xxvi. 24.

The dog-star is a large bright star, called also Canicula and Sirius, in the constellation Canis Major. The days when Sirius rises and sets with the sun, viz. from the latter part of July to the end of August, are called the dog-days. Cancer, or the crab, is one of the twelve signs through which the sun passes in its annual course. The sun is in Cancer.

336. "Whether if I had the power I could confer."—this thought, which implied doubt respecting the wisdom and goodness of Divine Providence, so wrought upon the mind of the astronomer that he became the victim of a monomania, under the influence of which he imagined that he possessed the power of regulating the weather and distributing the seasons.

337. "Send rain on the southern mountains." —From Lobo's "Voyage to Abyssinia," it is evident that Bruce was anticipated by the Portuguese in the discovery that the inundations of the Nile are owing to the annual rains in Abyssinia.

341. "Without considering," &c. —Not to mention the effects which such alteration may produce in distant parts, &c.

342. "The memory of mischief," &c. —To be remembered as having been the author of calamity is not a species of fame proper for you to desire; much less proper will it be for you to be influenced by wilful partiality towards your own country in your regulation of the weather.

"My benevolence."—My concern for the welfare of the world.

343. "This narration."—Imlac's account of the astronomer.

"The heaviest of human afflictions," viz. insanity.

"The uncertain continuance."—The uncertainty of our reason continuing sound. Dr. Johnson himself lived in fear of becoming insane.

"The princess was recollected."—Recalled to seriousness.

345. "To indulge the power of fiction."—Those who are too much addicted to solitary contemplation often allow their minds to be diverted by fictitious and imaginative notions.

346. "Dreams of rapture or of anguish."—Visionary notions of a joyful or a melancholy kind.

349. "With how little anguish I supposed the death of my father and my brothers."—Rasselas was the fourth son, and he had supposed the death of his father and his elder brothers as making way for his accession, and enabling him to carry out his schemes of improvement.

350. "They rose to return home."—The author should have informed us that the narrations and other discourse contained in the five preceding chapters occurred out of doors, or in the summer house on the bank of the Nile. *See* § 327, and § 213.

353. "In the same shade I once disputed," &c.—The old man refers

to what Pekuah had just said about his knowledge of the Nile and of the planets as a source of pleasure.

354. "I cannot extend my interest beyond myself."—I have now no one but myself to interest by any merits which I may possess.

356. "If it was possible to be easy."—If ease in the time of age might be expected, such a prospect might justify our indulgence of happy feelings in the earlier stages of life.

358. "And was willing."—That is Pekuah was willing.

359. "Delay the rising of the sun,"—that they might have a longer season of repose; their minds being weary through the sadness occasioned by Imlac's account of the astronomer's condition.

360. "With European liberty."—Without the restraints to which they were accustomed in their own countries.

"To whom the sage,"—that is, a class of persons to whom, &c.

361. "Stop the voice of counsel."—Make him desist from benefiting others by his wisdom.

363. "Recollected his powers," &c.—Brought his intellectual powers into combined and vigorous operation, and gave proof of the truth of Imlac's description of him.

367. "Draw any false hopes."—Suppose that he had established an intimacy with persons not superior to himself in rank.

368. "Commerce of domestic tenderness."—Intercourse of matrimonial and parental tenderness.

"Prerogatives," that is, superior endowments, pre-eminent qualifications.

"Inquiries ended in error."—Studies ended in delusion.

369. "Respect kept him attentive."—Respect for their rank kept him attentive to all which they proposed and took pleasure in, and in order to promote such occupation of his mind, and withhold him from his delusions, Rasselas did not, &c.

370. "Subject to variation."—He found his opinion respecting his preternatural commission vary through influence different from that of reason, and this made him doubt the soundness of his opinion.

373. "Can be but as the probability of the obligation."—Your fear respecting the danger of neglecting the duty should be only in proportion to the probability of your being under obligation to fulfil that duty.

380. "That Nekayah can image."—That such a virtuous mind [illegible] Nekayah can imagine.

381. "Delay her retreat,"—her retirement from the world. The catacombs were sepulchral caverns. Those here referred to were near Cairo.

382. "Because I would do something."—Which I have done for the simple reason that I wished to do something.

387. "Some have indeed *said*," &c.—The words *said* and *thought* are emphatic by antithesis.

391. "Our ideas are negative."—Our ideas have respect to what a thing is not; they do not regard positively what it is.

393. "He surely can destroy it."—The soul is immortal, not absolutely in its own nature, but because the Creator has willed it to be so.

"Higher authority," than philosophy.

400. "Of these wishes."—The wishes of Rasselas, Nekayah, and Pekuah.

APPENDIX III.

THE OXFORD UNIVERSITY PAPER, ON JOHNSON'S RASSELAS, SET AT THE MIDDLE-CLASS EXAMINATION, JUNE, 1860.

(*With Specimen Answers to a few of the Questions.*)

1. In whose reign was Johnson born? and where? Mention any particulars you may remember of his early life. When did he begin to reside in London? Who where his chief companions there, and what were his employments?

2. Mention some of the most celebrated men in the club to which Johnson belonged, and give a short account of each.

3. What poems did Johnson write? Give a short account of one which has a moral somewhat similar to that of Rasselas.

4. "Here the sons and daughters of Abyssinia lived only to know the soft vicissitudes of pleasure and repose; attended by all that were skilful to delight, and gratified with whatever the senses can enjoy. They wandered in gardens of fragrance, and slept in the fortresses of security."

What peculiarities of Johnson's style are illustrated by these sentences? What would you say were the great differences between him and Addison, in choice of words, and in construction?

5. "What," said he, "makes the difference between man and all the rest of the animal creation? Every beast that strays beside me, has the same corporeal necessities with myself; he is hungry, and crops the grass; he is thirsty, and drinks the stream; his thirst and hunger are appeased, he is satisfied and sleeps; he rises again, and is hungry; he is again fed, and is at rest. I am hungry and thirsty like him; but when thirst and hunger cease, I am not at rest. I am, like him, pained with want, but am not, like him, satisfied with fulness."

Explain how these words illustrate the object and moral of Rasselas. Of what book in Scripture do they remind you?

6. Relate in your own words the story of Imlac's adventures before he joined the prince. What are his notions about poetry? Explain the meaning of the following passage, and say how far you think the principle of it is supported by the example of Shakspeare and other great poets.

"The business of a poet," said Imlac, "is to examine, not the individual, but the species, to remark general properties and large appearances; he does not number the streaks of the tulip, or describe the different shades in the verdure of the forest. He is to exhibit in his portraits of nature such prominent and striking features as recall the original to every mind, and must neglect the minuter discriminations, which one may have remarked and another may have neglected, for those characteristics which are alike obvious to vigilance and carelessness."

Give the etymologies and meanings of the words *individual*, *species*, *properties*, *portraits*, *discriminations*, *characteristics*, *obvious*, *vigilance*.

7. State the opinions of Imlac respecting Pilgrimages, Apparitions, and the moral to be learned from the Pyramids.

8. "She that has no one to love or trust has little to hope. She wants the radical principle of happiness. We may perhaps allow that what satisfaction this world can afford must arise from the conjunction of wealth, knowledge, and goodness: wealth is nothing but as it is bestowed, and knowledge nothing but as it is communicated. Goodness affords the only comfort which can be enjoyed without a partner."

What passage of the story gives occasion to these remarks? Give the derivations of the words *radical*, *happiness*, *wealth*, *comfort*, *principle*.

9, "He observed to me that buildings are always best preserved in places little frequented and difficult of access; for when once a country declines from its primitive splendour, the more inhabitants are left the quicker ruin will be made. Walls supply stones more easily than quarries; palaces and temples will be demolished to make stables of granite and cottages of porphyry."

Can you give any instances to illustrate or to confute this observation?

10. What has Imlac's discourse on the nature of the soul to do with the general purpose of the story?

Answers to Questions 3, 4, 5, *and* 8.

3. Johnson wrote few poems; the principal are the tragedy of "Irene," "London," and "The Vanity of Human Wishes;" the last two being imitations, respectively, of the third and tenth satires of the Latin poet Juvenal.

The moral of "The Vanity of Human Wishes" is somewhat similar to that of "Rasselas." The Roman satirist shows the folly and vanity of the chief objects of human desire; and the English imitation is, on the whole, not inferior to the Roman model in melancholy and majestic eloquence. The fate of Sejanus, the profligate minister of Tiberius, is a far more powerful sketch than Johnson's fall of Wolsey; but the destinies of Demosthenes and Cicero are less forcibly and less pathetically bewailed by Juvenal, than are the sorrows of a literary life by Johnson; and the conclusion of the English poem is certainly superior, in the impressive solemnity with which it opposes to the vanity of human wishes the blissful excellence that may be realised by the faith, hope, and charity of Divine revelation.

4. In this passage, besides that sonorous harmony and dignity of style characteristic of Johnson, we may observe his habit of stringing together similar parts of speech, especially nouns; as in the expressions, *sons and daughters,* — *pleasure and repose,* — *gardens of fragrance,* — *fortresses of security,* — *attended and gratified,* — *wandered and slept.* We may here perceive also an approximation at least to that favourite construction of his, which has been called the *triad,* whereby he makes a sentence consist of three similar clauses or phrases: — "*To know the soft vicissitudes of pleasure and repose, attended by all that were skilful to delight, and gratified with whatever the senses can enjoy.*" These triads (and he was also fond of constructing *quaternions*) have a kind of balancing rhythm that would be more pleasing to the ear, if he did not introduce them so frequently as to produce sometimes an impression of satiety.

The great differences between Johnson and Addison, in choice of words, and in construction, may be thus stated: — Addison used the ordinary vocabulary of refined society, aimed at the preservation of idiomatic English, and expressed his thoughts with natural simplicity and grace. Johnson revived to a great extent the use of words derived from the Latin, avoided in a great measure the

native idiomatic peculiarities of our language, and invested all subjects with a uniform declamatory stateliness. Both authors wrote with fluency and ease; but the language of Johnson rolls like a majestic flood, that of Addison flows like a gentle stream.

5. These words illustrate the object and moral of Rasselas, in representing the inferior animals as having their desires fully satisfied by what this world provides for them, and man, though placed here by the same wise and good Creator, as not finding his earthly condition productive of such satisfaction. For the object of Rasselas is, to show the insufficiency of worldly things to make human nature happy; and the moral of the story is, that the Creator has ordained the joys of another world to be the main object of our desire and pursuit in this, and has reserved the perfecting of man's felicity as a future reward of "patient continuance in well-doing."

The words here quoted from Rasselas may remind us of the book of Scripture called *Ecclesiastes.*

8. These remarks of the Princess Nekayah are occasioned by that passage of the story where Imlac endeavours to dissuade her from her purpose of retiring to the solitude of a convent, through hopeless grief for the loss of her favourite Pekuah.

The word *Radical* is from the Latin *radix*, a root.

Happiness, from the old British *hap*, fortune.

Wealth, from the Saxon *wela*, prosperity.

Comfort, from the Latin *fortis*, strong, and the prefix *con*, with; meaning *strength along with* (i. e. to alleviate) *sorrow.*

Principle, from the Latin *principium*, a beginning, or that which is *taken first* (a compound of *primus* and *capio*).

THE END.

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